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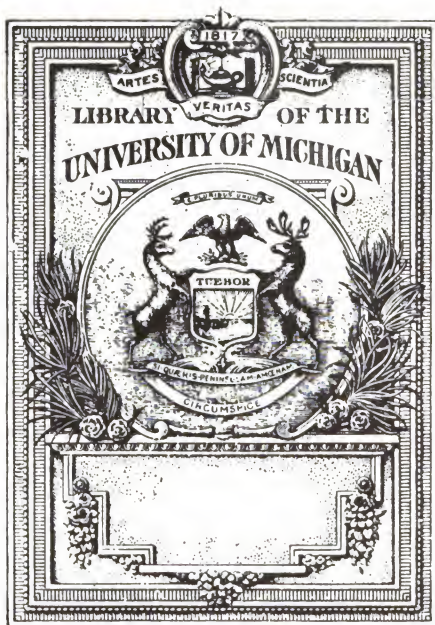
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Cook's handbook for Palestine and Syria

Thomas Cook Ltd



THE GIFT OF
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Thomas C. Trenchard,

Ann Arbor,

Mich.

(Jppa May 10,
1910.)

COOK'S HANDBOOK
FOR
PALESTINE AND SYRIA

Thomas Cook Ltd.
COOK'S

HANDBOOK

FOR

PALESTINE

AND SYRIA

New Edition thoroughly Revised

BY THE

REV. J. E. HANAUER AND DR. E. G. MASTERMAN
OF JERUSALEM



LONDON

THOS. COOK & SON, LUDGATE CIRCUS, E.C.
SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD.

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THOS. COOK & SON		JAFFA, GERMAN COLONY.
IN PALESTINE AND		HAIFA, NEAR HOTEL CARMEL.
SYRIA		BEYROUT, NEAR HOTEL D'ORIENT.

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P R E F A C E

TRAVEL in Palestine and Syria has of late years undergone a considerable change. Owing to the construction of better roads, the introduction of railways and improved hotel accommodation, travellers are no longer under the necessity of journeying on horseback and sleeping in tents, although for the fairly robust this still remains the best method of visiting the country. Travellers in the Holy Land may now, therefore, be divided into two categories, viz. :—

- (1) Those who travel by rail and carriage and sleep in hotels.
- (2) Those who prefer the saddle and camp life.

The present edition of our Handbook has been arranged in two parts accordingly ; and for the convenience of those who may only desire to visit portions of the country by rail and carriage, the information contained in the first part is also published separately in two volumes, viz. :—

- (a) Lower Palestine.
- (b) Galilee and (c) Syria.

The Handbook, which has been thoroughly revised and brought up to date by competent local authorities, describes all the principal places of interest and the best way of visiting them, and endeavours to give concise information bearing on

the historical associations of Palestine. Extracts from the literature of the Holy Land by eminent authors who have made the study of sacred geography so deservedly popular, have been freely utilised.

Although there are advantages—more especially to ladies and those whose time is limited—in visiting Palestine from Jaffa, Haifa, and Beyrout by rail and carriage, yet there are still a great many travellers who prefer to journey in the Holy Land in the old way, by saddle and camp, and so enjoy the delightful freedom and novelty which such a nomadic life affords. Those who adopt this method will find the specimen itineraries given on pp. 242-4, which are based upon forty years of practical experience, of great assistance in determining their routes.

The best months for travel in Palestine and Syria are March, April, and May for tours from South to North; October and November in the reverse direction.

The Editor will be grateful for any information derived from the personal observation of travellers which may serve to correct errors or supply deficiencies in the Handbook.

THOS. COOK & SON.

LONDON, 1907.

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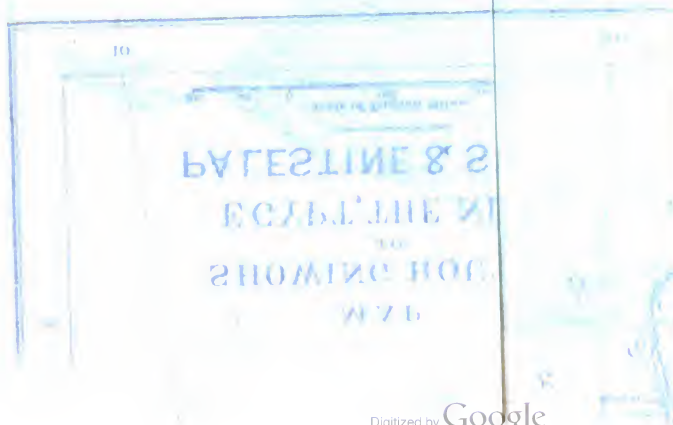
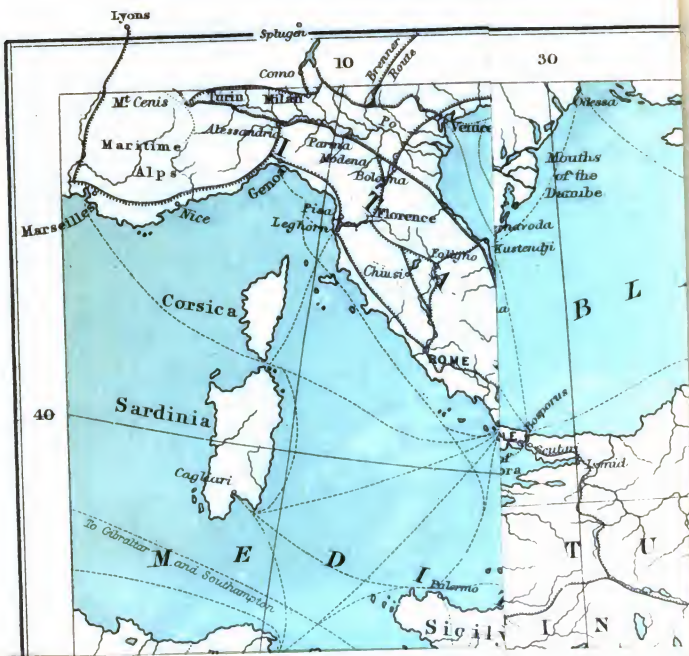
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COOK'S HANDBOOK

FOR

PALESTINE AND SYRIA

INTRODUCTORY

PRACTICAL INFORMATION FOR TRAVELLERS

Season for Eastern Tours.—Spring is the best time for a tour through Palestine. Travellers who are intending to visit Egypt as well as Palestine cannot do better than select December, January, or February for their Nile journey, and March, April, or May, the most genial months of the year, for Palestine. If this is inconvenient, the months of October and November are considered by many travellers to be very favourable for Palestine, in which case the Palestine Tour should be commenced at Beyrout and terminate at Jaffa, and the Nile trip might be made on the return journey in December.

Routes to the Holy Land.—The long sea route from London, Liverpool, or Southampton has much to recommend it, but it occupies more time than any of the trans-continental journeys, which vary from seven to ten days, and involves twelve to fourteen days of sea passage as against four or five.

Every part of Europe is connected by railway with the seaports of the Mediterranean or Adriatic, including Marseilles, Genoa, Naples, Venice, Trieste, and Brindisi, from which ports there is frequent communication with Palestine, either direct or *viâ* Egypt, the natural gateway to the Holy Land, from which it is but one night's steaming from Port Said. But in the event of quarantine interfering with the entry into Palestine from the South a convenient route is *viâ* Athens and Constantinople, on the North, landing at Beyrout.

The choice of routes, however, is almost unlimited; and travellers are

recommended to apply to any of the offices of Thos. Cook & Son to obtain the latest and most reliable information on this important matter.

Landing and Embarking.—The difficulties of landing and embarking at Syrian ports have been reduced to a minimum by the introduction of Cook's **Landing and Embarking Tickets**, which provide for the conveyance of the traveller and his baggage—

From Steamer to Quay (or *vice versa*).

Through the Custom House.

From Quay to Hotel or Railway Station (or *vice versa*), together with the services of an Interpreter.

Modes of Travelling in the Holy Land.—Tours in Palestine and Syria arranged by Thos. Cook & Son are of two classes, independent and conducted. Since the opening of new routes and railways a large proportion of travellers avail themselves of our independent tours under the care of one or more of our experienced dragomans, particulars of which can be obtained in our illustrated pamphlets. There are, however, many advantages in being associated with a conducted party, especially in the question of expense, and in having the company of friends and acquaintances in a country where the mode of life, language, and customs are so different from anything to which the European traveller has been accustomed. In the winter and spring months conducted parties from London back to London in charge of a conductor throughout are arranged to visit Palestine and Syria for tours of various lengths, some of which include the voyage up the Nile to Assuan. (See also pp. 376-9 and illustrated pamphlets.)

For those travellers who prefer to journey in the Holy Land by horseback and camp we have the finest equipment the country contains, and, on receipt of particulars of requirements, arrangements can be made at any of our offices at home or abroad for long or short camping tours for any number of persons. (See also pp. 242-4.)

It will thus be seen that there are now

Two Methods by which one may travel in Palestine and Syria:—

(a) By rail, carriage, and hotel.

(b) By horseback and camp.

Although the first-named lacks the charm and sentiment attaching to the open-air life of the other, which so closely resembles the nomadic existence of the patriarchs, still it is a method which possesses many advantages for travellers with limited time, or who are not over robust.

By breaking the journey at Jaffa, Haifa, and Beyrout, at each of which ports Thos. Cook & Son have their own offices and representatives, the whole Palestine and Syria tour may be accomplished with a minimum of fatigue.

From Jaffa, Jerusalem is reached by rail, and its neighbourhood, including the Dead Sea, Jordan, Jericho, Mount of Olives, Bethany, Bethlehem, etc., easily visited by carriage.

From **Haifa**, Mount Carmel, Nazareth, and the Sea of Galilee can all be visited by carriage.

From **Beyrout**, the mountain railway over the Lebanon now conveys travellers to Ba'albek and Damascus.

Hotels.—Although the hotel accommodation in Palestine and Syria is not yet on a level with the European standard, it is steadily undergoing improvements. At the stopping-places in the tours without camp, viz., at Jaffa, Jerusalem, Jericho, Haifa, Nazareth, Tiberias, Beyrout, Ba'albek, and Damascus, our hotels are all built with modern sanitary arrangements, and the accommodation will be found the most comfortable in the country. Comparatively few travellers now wish to live in camp during the days they are sight-seeing and making excursions in and around Jerusalem, and the Grand New Hotel, situated just within the city walls, near the Jaffa Gate, will be found extremely comfortable.

Money.—The Circular Notes and Letters of Credit, which may be obtained at any of the principal offices of Thos. Cook & Son, afford a convenient and secure means of carrying funds. The notes are issued for sums of £20 and upwards (in notes of £20, £10, and £5 each), and Letters of Credit for sums of £100 and upwards. These can be cashed at the Branch Offices and by numerous correspondents in all parts of the world. Drafts are issued and cable transfers effected at any of the branches, payable at the Palestine Offices, where also foreign moneys are exchanged at best current rates.

At all the principal towns in Palestine the hotel bills and accounts generally are rendered in francs. French and English gold and silver coins pass current, in addition to the Turkish. Egyptian money is not current in Syria, and should therefore be changed into English or French by travellers before leaving Egypt.

Money Table.

						s.	d.
1 piastre	nearly ...	...	...	...	...	0	2½
20 „	silver, “medjidie”	...	...	...	...	3	7
100 „	gold, “Turkish Pound”	...	...	...	...	18	0
1 franc silver	...	...	...	...	...	0	9½
2 „ „	...	...	...	...	...	1	7
5 „ „	...	...	...	...	...	4	0
10 „ gold	...	...	...	...	...	8	0
20 „ „	“Napoleon”	...	...	...	...	16	0

U.S. paper money is always accepted at 5 francs per dollar.

Passports, visaed by a Turkish official outside of Palestine and Syria, are absolutely necessary for visiting Turkish dominions; they are also useful to obtain letters from the Poste Restante, and to establish identity wherever

required. THOS. COOK & SON will obtain passports with the necessary *visas* of foreign ambassadors or consuls, on receipt of the usual letter of identification, signed by any magistrate or justice of the peace, or by any minister of religion of whatever denomination, physician, surgeon, solicitor, banker, or notary, resident in the United Kingdom. The total cost, including *visa* of the Turkish consul, is 8s. 6d.

Teskerehs.—For travelling in the interior, or from one vilâyet to another, it is absolutely necessary to possess a “Teskereh,” or a *Turkish passavant*, which can only be obtained from the local authorities through the respective Consulates, on production of a passport with the Turkish *visa*.

Dress.—It is always desirable in travelling to dispense with unnecessary luggage; at the same time it is advisable to be well supplied, especially if the journey is to be prolonged for months. For gentlemen, light tweed suits, a flannel suit, and a suit of darker material for wearing on particular occasions (in Palestine dress suits are not required, but they are absolutely necessary in Cairo); woollen stockings and strong boots, flannel or cotton shirts; slippers and light shoes, a mackintosh suit, white umbrella lined with green, felt hats or “helmets.” Riding trousers or breeches and leggings will be found useful if a tour on horseback is contemplated. Ladies are recommended to take a good woollen costume; one or two of light texture; light but warm underclothing; a serviceable dark alpaca or silk skirt, and silk or cotton blouses, a dust cloak, and a blue or green veil. Among the

Miscellaneous Articles which it may be advantageous to take are the following: A leather drinking cup, a pocket filter, a thermometer, an aneroid barometer, a pocket compass, insect powder, and green spectacles, if the eyes are at all weak.

Health, Diet, etc.—Diarrhœa, malarial and other fevers, and ophthalmia may be guarded against by simple precautions, and by care as to diet. The head and neck should be protected by a broad-brimmed hat and ample puggaree to avoid sunstroke. In case of diarrhœa, fruit, meat, and all fatty substances should be avoided. Rice water, arrowroot, etc., are beneficial. Special precautions should be taken to avoid exposure to damp or cold night air.

Medicines.—The following remedies should be brought from Europe: Quinine for fever or neuralgia; Chlorodyne or Pulv. Cretæ Aromatic. cum Opio, in ten-grain powders, for diarrhœa; Zinc Eye Wash; Pyretic Saline or other gentle aperient; Ammonia for stings of insects; Tincture of Arnica; Sticking Plaster; and Cold Cream.

European Physicians are to be met with in Jaffa, Jerusalem, Hebron, Gaza, Nâblus, Nazareth, Haifa, Damascus, and Beyrout.

Postage.—Palestine and Syria are included in the General Postal Union. Letters not exceeding half ounce are charged 2½d. to and from all countries in the Union.

Telegrams.—There are two kinds of Telegraph Offices in Syria, *International* and *Turkish*. Telegrams in Arabic and Turkish only are received at the Turkish Offices, while at the international offices they may be written in any of the principal modern languages, particularly English, French, and German.

TARIFF : *Turkish Telegrams*, $\frac{1}{2}$ piastre a word ; to remote provinces or to the Turkish islands, 1—1 $\frac{1}{2}$ piastre.

International Telegrams, per word :

	fr.	c.		fr.	c.		fr.	c.
Austria	o	46	Great Britain	o	71	Russia	o	72
Belgium	o	60	Greece	o	38	Spain	o	65
Denmark	o	60	Holland	o	60	Sweden	o	69
Egypt	1	o	Italy	o	48	Switzerland	o	51
France	o	56	Norway	o	72	United States		
Germany	o	55	Portugal	o	69	(New York)	2	35

Backsheesh.—Everywhere while on the beaten track, from morning till night, the traveller will be tormented with applications for backsheesh, which has been called the alpha and omega of Eastern travel. It is the first word an infant is taught to lisp to the stranger ; it will probably be the first word the traveller will hear on arriving in Palestine, and the last as he leaves it. The word simply means “a gift,” but is applied generally to a gratuity or fee, and is expected no less by the naked children who swarm around the traveller when he arrives in a village, than by the officials of public institutions. If each traveller would make it a rule never to give backsheesh, except for some positive service rendered, *worth the sum given*, he would confer a boon upon the people and upon future travellers. It should be remembered at least that to most applicants a piastre or two represents an enormous sum of money.

TOURS IN EGYPT.

For particulars as to the Nile Journey to the First and Second Cataracts, see pp. 376-9 ; and for details of Itineraries, see Thos. Cook & Son's Illustrated Nile Pamphlet, or their Handbook for Egypt and the Sûdân.

The Geographical Features, History, and Religions of PALESTINE AND SYRIA

GEOGRAPHICAL FEATURES

SYRIA is that mountainous province of the Turkish Empire lying to the east of the Mediterranean Sea and including Palestine or the Holy Land.

The name Palestine (Heb. Pelesheth) to the ancient Hebrews only meant Philistia, but Christians have given the designation to the whole land. At various epochs the country has been called by various names.

The **Land of Palestine**, as in Joel iii. 4 (Palestina in Exod. xv. 14 and Isa. xiv. 29, 31), always in the Bible means Philistia.

The **Land of Promise** is a term which has become familiarised by writers on prophecy, etc.

The **Land of Israel** first occurs in 1 Sam. xiii. 19, and is most frequently used by Ezekiel.

Canaan is the oldest Bible name of the country, and owes its origin to the son of Ham, whose descendants settled in the land (Gen. ix. 18, x. 15-19).

Judæa originally meant the territory of Judah. After Solomon's death it meant the Southern Kingdom. After the captivity Judæa became equivalent to the Jewish Nation. The Romans applied the term only to the southern province.

The **Holy Land** is now, perhaps, the most familiar name of this country. It occurs in Zechariah: "And the Lord

shall inherit Judah his portion in the holy land" (ii. 12). It was a favourite term with the Jewish Rabbis, and almost superseded all other names of the country, when, during the Crusades, all Europe was fevered with excitement about the sites of sacred history.

The Holy Land, or Palestine, reckoning the territory which belongs to it on both sides of the Jordan, is bounded on the north by the mountains of Lebanon, east and south by the deserts which separate it from Arabia and Egypt, and west by the Mediterranean. Its length is about one hundred and fifty miles, its average breadth about sixty miles, its area ten thousand square miles. The estimated population of all Syria is upwards of three millions.

Whilst occupying a very central position, Palestine is thus a remarkably isolated country. The only direct communication with what the Rabbis called "the land out of Israel" was with Syria to the north, and this only by the narrow pass to the valley of Coele-Syria. The deserts, the mountains, and the sea were "the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and the 'beasts of the field.'"

The face of the country has peculiar yet simple features. Four plainly-marked belts run from north to south; the Maritime Plain along the sea-coast; a central belt of mountains; a broad valley through which flows the Jordan; and, lastly, a belt of table-land east of the river.

The Maritime Plain scarcely exists north of the Ladder of Tyre, or at most is only there represented by a narrow slip about two miles wide, on which, however, once flourished the great cities of Phœnicia. South of the Ladder of Tyre, the true boundary between Phœnicia and Palestine, the Maritime Plain fairly commences. Corn-fields and pasture-lands stretch inland for miles from the low sandy coast. Acre stands on the shore, and the Belus and the Kishon flow across the plain to the sea. Beyond the Kishon the plain is broken by the bold ridge of Mount Carmel approaching very near to the sea, but allowing a good road round its base. The inland plain traversed by the Kishon is the Plain of Esdraelon, the great battle-field of Jewish history.

South of Carmel the great plain opens out and stretches away to Gaza. As far as Jaffa it is the Plain of Sharon, south of that town it is Philistia. A broad belt of sand forms the

border of this plain along the shore. This sand is year by year advancing on the cultivated land, and nothing seems to stay its progress. In some places the sand has raised hills two hundred feet in height, and at Gaza the belt is four miles in width. The plain is mostly bleak and uncultivated, except the rich orchards and groves round Jaffa and a few other places, and the abundant corn-fields in a portion of Philistia. Innumerable Wâdies, or beds of mountain torrents, cross the plain, which varies in width from about eight miles at Cæsarea to twelve at Jaffa and twenty at Gaza.

The central range of mountains running from Lebanon southward through Palestine, is intersected in the middle by the Plain of Esdraelon. The northern portion of this range consists of the Hills of Galilee. The ridges of Gilboa and Little Hermon flank the Esdraelon plain, which is also overlooked by Mount Tabor (1,800 feet) on the east.

South of the Plain of Esdraelon stretches an unbroken tract of mountains, about thirty miles in breadth, and rising in height towards the south, till near Hebron it attains an elevation of 3,000 feet above the sea. The northern part of this region comprises Samaria, and the southern is Judæa. The principal mountains of Samaria are Ebal and Gerizim, rising to the heights, respectively, of 3,077 and 2,850 feet. In Judæa the hills are mostly of barren limestone rock: their general height above the sea is from 2,000 to 3,000 feet. On the east side they descend abruptly to the great valley of the Jordan, their general slope being furrowed by steep and narrow gorges, forming the beds of winter torrents. The precipitous descent from Jerusalem to Jericho may be cited as an example of the lateral valleys descending towards the west bank of the Jordan. On the western side, the Judæan hills slope more gently and gradually, but the passes are mostly difficult. Thus the central heights of Palestine are a series of strong natural fastnesses. Armies, both in ancient and modern times, have often traversed the coast from Egypt to Phœnicia without disturbing the inhabitants of the hill country.

"But by far the most remarkable feature of Palestine," says the Rev. J. L. Porter in Dr. Kitto's *Cyclopædia of Biblical Literature*, "is the Jordan Valley, which runs through the land from north to south straight as an arrow. There is nothing like it in the world. It is a rent or chasm in the earth's crust, being everywhere below the level of the ocean. This deep valley produces a marked effect upon the ridges

which border it. Their sides towards the valley are far more abrupt than elsewhere in Palestine ; the ravines that descend from them are deeper and wider ; and towards the south, along the shores of the Dead Sea, there is a look of rugged grandeur and desolation such as is seldom met with. The valley is of nearly uniform breadth, about ten miles from brow to brow, expanding slightly at Tiberias and the Dead Sea, as if greater breadth had made some enlargement of the lateral boundaries necessary. This valley forms a very striking feature on every map of Palestine."

The Jordan, which flows along the valley, is described as the only important river of Palestine. Its sources are mainly on the southern and western slopes of Mount Hermon. Its various feeders unite and form Lake Merom, now Lake Hûleh, from which the river flows for a short distance, turbid and sluggish. After depositing its mud on a rocky bed, it rushes through a narrow valley of volcanic origin, and reaches the Lake of Gennesaret, ten miles from Merom. The level of the Lake of Gennesaret or Tiberias, or Sea of Galilee, is 680 feet lower than that of the Mediterranean. Leaving the lake at its southern extremity, the Jordan next passes along a valley of varying width. The river, in consequence of its constant winding, traverses nearly 200 miles in a course of sixty miles in direct length, from the Sea of Galilee to the Dead Sea, which it enters at a level of 1,292 feet below that of the Mediterranean. The other rivers of Palestine are mostly mountain torrents, only flowing for a part of the year. The Kishon is only in constant flow for the last seven miles of its course.

East of the Jordan lies the belt of table-land which bounds the eastern prospect from any point in Judæa, Samaria, or Galilee. Its elevation above the level of the Jordan is from 3,000 to 4,000 feet. This is the district anciently known as Gilead, with Bashan to the north, and Moab to the south. It was called by the Romans the province of Peræa.

To the north of Palestine are two great mountain chains, Libanus and Anti-Libanus. Between these mountains lies the valley of Coele-Syria, where stand the ruins of Ba'albek. Here flow the Orontes (northwards) and the Litâny (southwards), both rising near Ba'albek. The Orontes passes by Antioch into the Mediterranean, near Seleucia ; the Litâny winds through the romantic gorges of Lebanon, and reaches the Mediterranean near Tyre. The two parallel chains between which the Jordan has been described as flowing may be

looked upon as continuations of the ranges of Libanus and Anti-Libanus.

Small as the Holy Land is on the map, and when contrasted either with modern states or with the two empires of Egypt or Assyria between which it lay, it seems even smaller to the traveller as he pursues his way through it. There are numerous eminences in the highlands, which command the view of both frontiers at the same time—the eastern mountains of Gilead, with the Jordan at their feet, on the one hand ; on the other, the Western Sea. Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea ; it is certainly plain enough from near Jericho. From Tabor, Gerizim, Safed, Neby Samwil, or Bethel, the eye can embrace at one glance, and almost without turning the head, such opposite points as the Sea of Galilee and the Bay of Akka, the farthest mountains of the Hauran, and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sand-hills of Jaffa.

The general character of the scenery of Palestine is stern and sombre. It is no longer what it was before eighteen centuries of war and ruin and neglect had passed over it. "Above all other countries in the world," says Dean Stanley, "it is a *Land of Ruins*." . . . "In Judæa it is hardly an exaggeration to say that whilst for miles and miles there is no appearance of present life or habitation, except the occasional goatherd on the hillside, or gathering of women at the wells, there is yet hardly a hill-top of the many within sight which is not covered with the vestiges of some fortress or city of former ages." . . . "The ruins we now see are of the most diverse ages: Saracenic, Crusading, Roman, Grecian, Jewish, extending, perhaps, even to the old Canaanitish remains, before the arrival of Joshua." To the Dean's list must be added Byzantine, Egyptian, Assyrian, and Mycenaean.

The present inhabitants of Palestine are a mixture of several different peoples. The dominant and most numerous sect are the Mohammedans, consisting of a few Turks—chiefly in high official positions of authority, and the great body of the people, who are of mixed Arab, Greek, and ancient Syrian ancestors. They are "noble-looking, graceful, and courteous, but illiterate, fanatical, and indolent." The Christians are almost entirely descendants of Syrian occupants of the country at the time of the Mohammedan conquest. The Syrian Christian Church is distinct from the Greek Church, having a patriarch

at Jerusalem. The Maronites have settlements near Beyrout, and there are some Protestants and Roman Catholics in the large towns. No census is ever taken of the inhabitants of Palestine, and estimates widely differ as to the number of Jews now in the Holy Land, but it may be considered a fair estimate that about sixty thousand Jews, chiefly from Spain, Poland, Russia, and Germany, reside in Jerusalem, Hebron, Tiberias, Safed, etc.

THE FLORA OF PALESTINE

It may be well to give a short account of some of the numerous forms of vegetation which the remarkably fertile soil of Syria produces, and the following enumeration (taken chiefly from Dr. Tristram's papers upon the Flora of Palestine), while not professing to be by any means exhaustive, may be useful to many travellers.

The *Southern Desert* is covered with dwarf herbs and shrubs, mostly highly aromatic ; dull in colour, with the exception of the *Salicornia*, or marsh-samphire. After rain there is temporarily a great increase in the vegetation ; the dwarf bushes throw out scented labiate flowers, and bulbous plants make their appearance, with several species of mignonette (*Reseda*), sweet stock (*Mathiola odoratissima*), the desert astragalus (akin to our furze and broom), garlic, and saffron (a species of crocus). A few palm-trees may be seen beside the wells, and occasionally the thuja, a kind of juniper, probably the thyrine-tree of Rev. xviii. 12. Heath bushes and the savin juniper bush (*Juniperus sabina*) are to be met with. Locusts and bees abound in this region.

The *undulating downs near Beersheba* are devoid of trees and bushes, but covered with brightly-coloured plants, such as the malva, marigold (*Chrysanthemum coronarium*), asphodel, grape hyacinth, calendula, purple scorzonera, blue anchusa, stocks, and the star of Bethlehem (*Ornithogalum*).

The *South Country*, or "*Negeb*" of Judæa, is well covered with grass and a profusion of flowers, among which are several crocuses, the Ixia lily (*Ixolirion montanum*), narcissus, scilla, fritillaria, iris, *Tulipa Gesneriana*, *Eryngium*, *Lotus Arabicus*, the pheasant's eye (*Adonis*), ranunculus, and anemone ; a creeping plant used by the Arabs as a substitute for tea, *Paronychia argentea*. There are no trees except a few carobs and terebinths.

The *Hill Country of Judæa* is rich in wild flowers. Various bulbous plants, such as are found in Southern Europe; *Cyclamen latifolium*, brilliant anemones, pheasant's-eye (*Adonis*), several kinds of flax (*Linum*), lychnis, soapwort (*Saponaria vaccaria*), pimpernels, and pinks (*Anagalis* and *Dianthus*). These latter species grow in the olive-yards. The prickly oak, terebinth, lentisk, carob or locust-tree, myrtle-tree, and strawberry-tree (*Arbutus andrachne*), and salvia are common. Fig and mulberry-trees are cultivated together with the vine. The maiden-hair fern (*Adiantum capillus-veneris*), *Cetarach officinarum*, and the dwarf *Cheilanthes fragrans*, are to be found, and many plants, such as ranunculus, reseda, and onosma.

The *Valley of the Jordan* and the neighbourhood of the *Dead Sea* show a marked change of vegetation, and trees become more abundant; a few palms and sycamore fig-trees,¹ many small jujube or thorn-trees (*Zizyphus spina Christi*, the *Nubb* of the Arabs), *Hyptæne Thebaica*, the Dom-palm, often covered with the parasitic *Loranthus acaciæ*; tall poplars (at Baniâs), willows, and tamarisks along the banks of the river; acacias (*A. Seyal*), the *Salvadora persica* or mustard-tree; the wild olive, balsam, castor-oil plant, the false apple of Sodom (*Solanum sanctum*), and also the 'Osher, the true Sodom apple (*Calotropis procera*), oleander, with which the *Vitex agnus castus* mingles itself; rose of Jericho (*Anastatica Hierochuntina*), colocynth, henna (*Lawsonia alba*, the camphire of Solomon), the kind of broom called Retem (*Retama monosperma*), salicornia, salsola, inula, and a large number of small plants common in Nubia and Abyssinia.

The *Lands of Moab and Gilead*, with the intervening country, present no very different botanical features from the last-named districts; the centaurea, gladiolus, malvæ of different kinds, scorzonera, ranunculus, and pheasant's-eye are conspicuous among the numerous flowers; butcher's broom and cane-brakes abound; wild roses, myrtles, and bay-trees grow amongst the deciduous oaks (*Quercus ægilops*), prickly oaks (*Q. pseudo coccifera*), walnuts, arbutus, and hawthorn all

¹ Both sycamore and sycamine trees are mentioned in the New Testament, and the traveller may be puzzled by the similarity of these names unless he remembers that the sycamores grow on the plains (Jericho and along the sea-coast; they are abundant at Jaffa) and do *not* grow in the mountains. The fruit is a small fig growing directly from the wood of the tree or thick limbs on stems an inch in length. The sycamine, which is the mulberry, grows on plain and mountain alike.

over the district ; also the jujube-tree, oleander, acacia, palm, Oriental plane, olive, and fig, with an occasional lotus-tree (*Celtis australis*). The highest peaks of the hills of Gilead are covered with pine-trees.

The flora of *Mount Carmel* again resembles that of Gilead, and also of the south country, though later in season here. These plants, however, should be specially mentioned : the pomegranate, rose-flowering cistus (*Cistus villosus* and *salvifolius*), valerian, convolvulus, antirrhinum, cyclamen, phlox, several species of orchid, and the mandrake. The beautiful and fragrant storax (*Styrax officinalis*) is very abundant. There are not many evergreen trees, but strongly-perfumed deciduous shrubs, among which the Judas-tree (*Cercis siliquastrum*) is conspicuous. Oaks of both kinds, Oriental plane and ash, the locust-trees, terebinth, etc. ; linden, guelder-rose (*Viburnum tinus*), lentisk, tree-broom, wild olive, service-apple, bay, myrtle, and wild almond.

In the *Plains of Sharon and Esdraelon* the principal plants to be found are the *Papyrus Syriacus*, tamarisk and willow, marsh orchid and gladiolus ; interspersed with the cultivated portions of the land are wildernesses full of tall thistles, wild artichokes, knapweed (*Centaurea*), phlox, and other plants ; *Prasium majus*, *Acanthus spinosus*, *Ononis antiquorum*, etc.

The *Hill Country of Galilee* is very similar in its natural productions to that of Judæa. Labiate and leguminous plants abound. The mandrake is common ; anemone, tulip, grape-hyacinths, many species of arum and of iris ; and in the basin of the Lake of Gennesaret and the swamps of Hûleh (Merom) we find tropical or semi-tropical plants ; *Fagonia*, *Zizyphus*, *Astragalus*, *Ipomæa* (morning glory), castor-oil, oleander, tamarisk, and the true Egyptian papyrus. Yellow and white water-lilies grow plentifully in Lake Hûleh. Cotton is cultivated here. The storax grows in Lower Galilee, and the oak predominates over other trees ; the woodbine (*Lonicera implexa*) is common, and the Oriental mistletoe grows in the olive-yards, and the European species on the poplars ascending towards Mount Hermon. The walnut and the wild pear flourish on the high ground.

The *Slopes of Hermon and Lebanon* are clothed with a partially Alpine vegetation. *Astragalus*, the small poppy, *Papaver rhæas*, *Glaucium leiocarpum*, *Rosa spinosissima*, cress (*Lepidium sativum*), *Alsine juniperina*, galium of various kinds, the Persian goat's-beard, an alkana, forget-me-not,

speedwell, several kinds of salvia or sage, *Fumaria*, *Draba vesicaria* and *D. villosa*, *Geranium tuberosum* and *Biebersteinia multifida*, the primrose, *Androsace villosa*, anchusa, *Ixolirion montanum*, tulip, fritillaria, common berberry, and *Daphne olaeoides* grow mostly above the height of 4,000 feet. Several species of fern, and a very large number of plants of all sorts, are to be found in the valley of the Leontes. The fine evergreen oak-tree of Libbeiya must be noticed, between Hasbeiya and Rasheiya. The oak, ash, cypress, pine, and juniper grow to various elevations on the slopes of the mountains, and the dwarf cherry, *Cerasus prostrata*, at a great height.

A few additional words must be given to the description of those trees which take a prominent position among the natural features of Palestine.

The *Olive*, so interesting from sacred associations, and so valuable as forming in large measure the wealth of the country, produces only poor and worthless fruit in its wild state, and to make a wild olive-tree profitable, its natural branches must be cut off, and a graft from a good tree inserted. All the branches above this graft will bear good fruit. (A graft from a *wild* olive-tree is never grafted into a *good* tree; such a process would be "contrary to nature," see Rom. xi. 24.) The olive-tree may also be propagated by cuttings or by natural shoots. It attains a fruit-bearing maturity in ten years, and often lives to great age: the trunk, in which the formation of fresh wood continually replaces the decay of age, attains an enormous size. It is not uncommon to see three, four, or more stems springing from one root. Nevertheless it is a sensitive tree, subject to severe injuries from cold, and from a blight produced by the poison of a small insect, which often causes the fruit to fall when yet unripe, and to become unfit for the production of the best oil. Its grotesquely-twisted stems, misty greyish-green foliage, and hard beautifully-veined wood, are alike singular and easy of recognition.

The *Vine* is much more extensively cultivated than it was a quarter of a century ago. There are vineyards in the neighbourhood of Jerusalem, and more near Bethlehem, but more especially in the neighbourhood of the German "Temple," and Jewish agricultural colonies, in Philistia, the Plains of Sharon and Esdraelon, and on the hills of Carmel and Galilee. It is also cultivated in Samaria and on the slopes of Hermon and Lebanon. In the Valley of Eshcol the vine still attains

great size and productiveness, but the grapes here, being the property of Moslems, who drink no wine, are used only for raisins and syrups. Wine and brandy are frequently made from raisins in Syria, but fresh grapes are also now used for the purpose.

The cultivation of the *Fig-tree* is generally combined with that of the vine. Its large leaves and thick foliage give a deep and welcome shade; it thrives even on stony ground and in waste places. The fruit is produced at three or four periods of the year. First there is the *bocor*, or early-ripe fig, which precedes the leaves, and ripens generally towards the end of June; then the *karmûs*, or summer fig, seldom ripe before August; and the winter fig, which hangs and ripens on the tree even after the leaves have fallen. The wild fig (*Ficus sycamorus*) is a sort of banyan, and its leaves slightly resemble those of the mulberry. It propagates itself by seed or spores.

The *Almond-tree* is the earliest in blossoming, and is covered with its white flowers in January or February; the green leaves appear later; the fruit, in the meantime, is formed while the leaves are yet on the tree, so that buds, blossoms, and almonds may be seen on the same branch.

The stately and symbolical *Palm-tree* is very scarce in Central Palestine, and there are but few even around Jericho, but good groves exist at Haifa and Gaza. They are still planted in the courts of convents and mosques, as of old in the temples and sacred places and palaces.

Both species of *Acacia* are interesting: the *Acacia Seyal*, as having probably produced the shittim-wood so much used by the Israelites; while the Burning Bush of Moses seems to have been the wild acacia, or *Dictamnus fraxinella*, a shrub.

The Carob (*Kharûba*), called "St. John's bread" or "Locust-tree," is commonly found in the hills as a single tree.

The *Terebinth-tree* (*Butmeh*), tall and wide-spreading, with dark evergreen foliage, is found in the valleys.

The *Cedars of Lebanon*, so famous from their intrinsic grandeur, the magnificence of their situation, and the old Biblical associations connected with them, consist of about four hundred trees disposed in several groups, upwards of six thousand feet above the sea-level. Some ten or twelve of the trees are of extreme age, but it has not been found possible to calculate how many centuries old they may be. Young trees

are continually springing up from seeds or from old roots, but there is much destruction in the forest from storms and goats. The species is allied to the cedars of the Himalaya and Atlas mountains.

The cultivation of Sharon, Philistia, Carmel, Plain of Esdraelon, Galilean hills, and the plain south of the Lake of Merom, has been greatly improved by the German and Jewish colonists since 1881. They grow vines and fruit-trees, mulberries (for silk), corn, and vegetables. They have also improved the climate by groves of *Eucalyptus* (previously unknown in Palestine) planted in marshy places.

THE FAUNA OF PALESTINE

All the animals of the Bible are now found in Palestine, except the lion and the wild bull (unicorn); and among the wild beasts are the bear (on Hermon), the leopard (near Jordan), the wolf, hyena, jackal, fox, wild boar, ibex, roebuck (on Carmel and in Galilee), fallow deer (on Tabor), and gazelle, the jerboa and mole rat, porcupine, hare, and coney (*Hyrax*).

In the Crocodile River, south-west of Carmel, crocodiles are very occasionally found; snakes are not uncommon, and lizards and chameleons numerous.

Every kind of bird of prey abounds, and among the most notable birds are wild doves, ravens, owls, the ostrich (in the South-eastern Desert), storks, herons, wild geese, snipe, partridges, quails, sandgrouse, the hoopoe, lapwing, kingfisher, roller, bee-eater, bulbul, hopping thrush, sun birds (both at Jericho and at Jaffa), and the gold-winged grackle (in the desert of Judah), with pelicans in the Hûleh lake and the Mediterranean. Among insects may be noticed many kinds of locusts and bees (wild or kept in hives by both the German and the Jewish colonists), scorpions, and in the plains swarms of flies and mosquitoes.

HISTORY

The country to which the foregoing description refers was peopled by some of the tribes descended from **Canaan**, the youngest son of Ham.

Then by Divine command came to this land **Abram**, the

son of Terah, a descendant of Shem, about two thousand years B.C. To Abram and his descendants, as a chosen people of God, the land was promised for an inheritance. As rich sheikhs, with their flocks and herds and bands of followers, Abram (afterwards Abraham) and Isaac and Jacob dwelt in Canaan till famine drove Israel into Egypt.

Of the Egyptian history of the Children of Israel we need not speak here. The time of deliverance came. Moses brought the people through the desert, and then Joshua headed them in the **Conquest of the Land of Canaan**, in the fifteenth century B.C.

At the head of a large host (about 600,000 men according to Exod. xii. 37), and a vast number of women and children, Joshua crossed over Jordan, and was engaged for some years in the conquest of the inhabitants of the country. Twenty-one petty kingdoms were vanquished, and the people, to a great extent, exterminated. A few tribes were permitted to remain "to prove Israel."

Among the tribes of Israel the land was now portioned out. Simeon, Judah, Benjamin, and Dan were in the south; Ephraim, half Manasseh, and Issachar in the central portion; Zebulon, Naphthali, and Asher in the north; and Reuben, Gad, and the other half of Manasseh on the east of the river Jordan.

The **Elders** ruled the country for a few years after Joshua's death. The **Judges** next succeeded, whose rule, from the rise of Othniel to the time of the sons of Samuel, lasted about four hundred years; to this period belong the stirring histories of Deborah, Gideon, Jephthah, and Samson.

As Samuel, the last of the Judges, grew old he made his sons co-helpers with himself in ruling Israel. Misgovernment and scandal ensued; the people (through the elders) demanded a king. Samuel, after opposition and protest, acceded to their request.

By Divine command, Samuel anointed **Saul**, the son of Kish, to be **king** of Israel, in the eleventh century B.C. After the death of Saul in battle with the Philistines on Mount Gilboa, David succeeded. His reign of forty years was long and glorious, and, at his death, Solomon succeeded to a peaceful throne over the largest extent of territory ever subject to the Israelitish power. His successor, Rehoboam, was insolent and tyrannical, and under the ambitious Jeroboam Ten Tribes revolted from the House of David.

The **Separation** into the kingdoms of Israel and Judah dates from about 931 B.C.

The **kingdom of Israel** lasted nearly 240 years. Between it and the sister kingdom there were very frequent wars. Struggles with surrounding nations were also incessant, till, in 721 B.C., Sargon, king of Assyria, extinguished the Israelitish monarchy, and carried the people captive. He and one of his successors, Esarhaddon, transplanted to Israel tribes from the region of the Euphrates; these settlers, who grafted Israelitish ideas on their own, and intermingled with the remnant of the Israelites left in the land, developed into the mixed race known as the Samaritans.

The kingdom of Israel was now extinct, and the Ten Tribes as such completely disappear from history. Such of them as returned to their own country or joined the communities of their compatriots in other lands were henceforth simply known as **Jews**—a word derived from the kingdom of Judah.

The **kingdom of Judah** lasted about 345 years. Its history was very chequered with triumph and affliction. Three times the people went into captivity—the last, a bondage, commenced in the reign of the king Zedekiah, in 586 B.C. On this occasion Nebuchadnezzar destroyed the Temple at Jerusalem and carried the people away to Babylon.

In 536 B.C. the **Persians**, under Cyrus, conquered Babylon. He allowed the Jews to return to their own country, and supplied means for rebuilding the Temple. Thus was Jeremiah's prophecy fulfilled. In 445 B.C. the Governor of Judah, as a Persian province, was Nehemiah, and, so long as he governed, the nation prospered. A Temple had been again reared in Zion, and soon after, another by the Samaritans on Mount Gerizim. Judah was now a portion of the Persian province of Syria.

When Alexander the Great (in 332 B.C.) conquered the Persian Empire, the territory of the Jews became a **Macedonian** province.

On the death of Alexander (324 B.C.), and the subsequent partition of his vast empire, Coele-Syria and Palestine devolved to Seleucus. Between him and his successors on the one hand, and the Ptolemies of Egypt on the other, frequent wars ensued, and Palestine was handed to and fro as either side was victorious.

Ptolemy I. (Soter) seized Palestine in 314 B.C. : he assaulted and took Jerusalem on the Sabbath day, when the Jews

scrupled to resist. He deported large numbers of the Jews to Alexandria, Libya, and Cyrene, and gave them such privileges that many more voluntarily followed, and Egypt became an important seat of the Jewish population.

In the year 205 B.C., Ptolemy V. (Epiphanes), a child of five years of age, succeeded to the throne of Egypt. By this time the Seleucidæ, or descendants of Seleucus, had established a kingdom of Syria, extending from the Mediterranean to the Indus. The capital towns were Seleucia, on the Tigris, and Antioch, on the Euphrates. **Antiochus III. the Great** defeated Egypt at Baniâs in 198 B.C., and conquered Palestine; many Jews had been attracted to new cities built in the Syrian dominion by special privileges similar to those granted in Egypt.

Antiochus visited Jerusalem, confirmed old privileges and conferred fresh ones, and otherwise conciliated his new subjects. For a time, under Antiochus and his successor Seleucus IV. (Philopator), the country enjoyed comparative rest.

During this period Greek literature and manners and religion largely influenced the Jews. Many were ready to renounce all the characteristics of Judaism, others were zealous for the ancient faith; disputes arose between the parties, especially when Hellenised Jews, like Jason or Menelaus, bought the high priesthood from Antiochus IV. (Epiphanes), and then sent gifts to the Tyrian Hercules. Antiochus, returning in 168 B.C., chagrined from an unsuccessful expedition, chose to consider one of these faction struggles as a revolt. He gave up the city of Jerusalem to his soldiers for three days, slew 4,000, sold as many more, rifled the Temple of its treasure, and offered up a hog on the altar. In attacking Egypt he had come in contact with Roman power, and was commanded to retreat; baffled and enraged, he wreaked his spite against the Jews. He sent Apollonius with an army to Jerusalem: 10,000 were taken captive, the city plundered and set on fire, its walls destroyed, and entrance into the Temple prevented by a Syrian garrison. It was consequently in 168 B.C. that the daily sacrifices of the Temple ceased, and the city of Jerusalem became deserted. The mad tyrant, who now commanded the establishment of Greek idolatry throughout his dominions, specially forbade the worship of Jehovah, or the observance or even public reading of the Mosaic Law. Fearful persecutions ensued; cruel tortures and death were the lot of the recusants.

For six months the reign of terror lasted, when Mattathias and his sons, the renowned **Maccabees**, of the noble family of the Asmonæans, raised the standard of revolt. At the end of the first year the Jewish leader was the renowned Judas Maccabæus, the bravest of the five brothers. The young leader, with his resolute little army of ten thousand men, routed the troops of Antiochus in several engagements, slew thousands of the Syrians, regained possession of the city and Temple of Jerusalem, purified them from every vestige of heathenism, and restored the daily sacrifice and the services of the Temple, after they had been interrupted for a period of three years. The "Feast of Lights" (see p. 29), celebrated for eight days, beginning with the 25th of Casleu (or Chisleu), commemorates this restoration (1 Macc. iv. 52; Antiq. xii. 7). The Feast of Lights is also called "of the dedication," and as such is mentioned in John x. 22.

Antiochus, warring unsuccessfully in Persia, heard at Ecbatana of the Jewish revolt. In rage he vowed vengeance, but died of a loathsome disease. The war of independence continued for a time, but in 161 B.C. Judas Maccabæus was slain. In 153 B.C. his brother Jonathan was recognised as Governor of Judæa, and founded the dynasty of the **Asmonæan** princes, who ruled for 116 years. It was a time of war and rebellion, of crime and bloodshed. During the latter part, Roman influence became mixed up in Judæan politics; and when Antigonius, the last of the Asmonæan princes, was taken in chains to Antioch and put to death, Herod the Great was placed upon the throne by the power of Roman swords.

With Herod the Great commences the Idumæan dynasty, in 37 B.C. He was a valiant prince, of large and liberal ideas, but at the same time ambitious, passionate, and cruel. To please the Jews he rebuilt the Temple, and the nation "saw, with the utmost joy, a fabric of stately architecture crowning the brow of Mount Moriah with glittering masses of white marble." He built magnificent palaces, and carried on great public works, but he was notorious for savage cruelty, in which he did not spare his nearest and dearest relations.

In the thirty-third year of Herod the Great, the **Birth of Jesus Christ** took place in Bethlehem of Judæa. The massacre of Bethlehem followed, and failed in its object. Soon after, Herod died. To his son Archelaus he left Judæa, Samaria, and Idumæa; to Antipas, Galilee and Peræa.

Archelaus was deposed for maladministration, after nine years' reign. Judæa was made a **Roman province**, and governed by procurators direct from Rome. Pontius Pilate was appointed in 26 A.D., and presided at the trial of our Saviour. The Herodian family continued to reign, however, in Galilee, and after a time (40 to 44 A.D.) in Judæa also.

Under their various Roman governors tyranny of every kind and spoliation increased, and the Jews grew more and more impatient of the yoke. Under the rapacity and insolence of Florus the people broke out in revolt. Cestius Gallus marched on Jerusalem, but was defeated and routed at Beth-Horon with great slaughter. The Roman Emperor Nero now sent Vespasian to restore tranquillity in Syria. He was accompanied by Titus, who in 70 A.D. accomplished the **Siege and Destruction of Jerusalem** (see p. 58).

In 326 A.D., Queen Helena came to Palestine. She visited Bethlehem and Olivet. Constantine, her son, afterwards built churches at Bethlehem, and on the supposed site of Calvary. Pilgrimages grew fashionable. Julian the Apostate tried to rebuild the Temple at Jerusalem, but failed, about 362 A.D. In 384, Saint Jerome came to Bethlehem, and at this time Palestine was full of monks, nuns, and hermits.

"Pilgrimages to the Holy Land," said E. de Pressensé, "became, from the time of Helena, more and more numerous. The most illustrious of pilgrims was St. Jerome. The Cave of Bethlehem became the scene of his conflicts and labours. The star which had guided the Magi to this place arose upon him in the stormy night of his youth. It led him, as it had led them, to the Cradle of the Holy Child, there to offer incessantly the treasures of his rich intelligence, the frankincense and myrrh of his ardent adoration. From the depths of this obscure retreat he takes part in all the great conflicts of the Church of the fourth century, sends forth the sword-thrusts of his impassioned words, and gathers round him great Roman ladies whom he teaches to be humble servants of Christ."

"The course of pilgrimages now continued unbroken. The object was not merely to visit consecrated spots, but to find relics. If a pretended fragment of the holy cross was not to be met with, the pilgrim could at least bring away an olive branch, a phial of Jordan water, a garment dipped in the holy stream; or sometimes he would content himself with a hand-

ful of earth picked up at Jerusalem, a rose or a palm branch cut in the oasis of Jericho. The pilgrim's staff was hung up over the hearth on his return, as a family relic. . . . Pilgrimages did not cease with the invasion of Islam, they did but become more meritorious as the danger increased.

"Then came a time when a large part of Christian Europe went on pilgrimage; but this pilgrimage was made under arms, and with the firm resolve of conquering from the Infidels the tomb of Christ, and the country which had been consecrated by His presence."

In 614, the Persians, under the generals of Chosroes II., invaded Palestine, and, assisted by the Jews to the number of 26,000, captured Jerusalem. The clergy, monks, consecrated virgins, and other inhabitants, to the number, it is said, of 90,000, were massacred by the Jews, and every church demolished. The city was regained by the Roman Emperor Heraclius, who carried back into Jerusalem the "true cross," which the invaders had stolen.

In 637 A.D. the Mohammedan Arabs, under Caliph Omar, came upon the scene. Jerusalem was taken, and a Mosque was erected. From 661 to 749 A.D. Palestine was ruled by the Ommeiya, Caliphs of Damascus. It then became a province of the Abbasside Caliphs of Bagdad till 969, when it fell under the power of the Fatimite Caliphs of Egypt. In 1075 it was conquered by the Seljuk Turks, but in 1098 it was regained by the Egyptian Sultans, who were in possession of the country when it was invaded by the Crusaders in the following year.

The **Crusades** must be alluded to very briefly. Peter the Hermit, moved by the cries of the pilgrims and the sight of their sufferings, had fired all Europe with his vehement eloquence, and every class and rank seemed only anxious to rush to Palestine and rescue the Holy Places from the Infidels. For centuries, Christians had endured the growing tyranny of Islam, and the moment had come to stay the barbaric irruption that threatened the civilised world.

Crusade I. (1097 A.D.).—An undisciplined mob, under Peter the Hermit and other incompetent leaders, perished on the way to Palestine. Then a grand host under Godfrey de Bouillon, Robert of Normandy, Boemund, Raymond, etc., followed; took Antioch after a six months' siege, defeated opposing armies, and stormed Jerusalem, July 15, 1099. Fearful was the carnage. In the Mosque, whither they

pursued the fugitives, the victors, it is said, rode in the blood of Saracens up to the knees of their horses.

Four Christian states were now formed in Syria. Godfrey de Bouillon reigned at Jerusalem, and other princes at Antioch, Edessa, and Tripoli.

The Christian kingdom of Jerusalem lasted eighty-seven years. Many castles, churches, convents, and other buildings were reared. The Knights Hospitalers and Knights Templars rose in power.

Crusade II. (in 1148 A.D.) failed in its objects—the recapture of Edessa (which the Saracens had taken), and the capture of Damascus.

Crusade III.—The brave and chivalrous Saladin captured Jerusalem in 1187, and then wrested from the Christians almost all their possessions in the Holy Land except Tyre. Philip of France, Richard Cœur de Lion, and the Emperor Frederick Barbarossa headed a crusade in 1190. The Emperor died in Asia Minor; Richard and Philip together captured Acre, Philip retired to France, and Richard seized Ascalon and Jaffa and marched to Lydda. Eventually a peace was concluded; the Christians to hold their sea-coast fortresses and freely perform their pilgrimages to Jerusalem.

Crusade IV., 1197, under Henry VI., Emperor of Germany, led to no decisive result.

Crusade V., 1204, simply placed a Latin Prince on the throne of Constantinople.

Crusade VI., 1217, an armament of Hungarians and Germans. Little was done in Palestine; the war was prosecuted chiefly in Egypt.

Crusade VII., 1228.—Frederick II., Emperor of Germany, led this expedition, and, by treaty with the Sultan of Egypt, procured the restoration of Jerusalem and other places.

Crusade VIII., 1241–1244.—At first some success attended this effort, as much by force of diplomacy as by open war. At length the Kharezmians expelled by Genghis Khan came down from the interior of Asia and swept all before them—Turk and Christian. In 1247 these savage hordes were driven back to the Caspian shores by a combined force of Syrians and Egyptians.

Crusade IX. was only a fruitless attack on Egypt by Louis IX. in 1249 A.D.

Crusade X.—Louis IX. again set forth to chastise Sultan Bibars, who was committing great cruelties in Palestine.

The expedition sailed to Tunis, and took Carthage ; but here Louis IX. died of pestilence.

Prince Edward of England spent a year (1271) in Palestine, gained some victories, and then concluded a truce. In 1274 the attempt of Gregory X. to send out another crusade failed. Meanwhile the Christians in Palestine did not refrain from hostilities during time of truce. Fierce war ensued, Tripoli was taken, and the Christians found at Acre their last refuge. In 1291 this place was besieged and taken by the Infidels, and so ended the Crusades. For nearly a century the Latins had ruled prosperously over all Palestine, except Bashan. For a century after, they held all the western plains ; Europe was enriched and civilised by their trade and learning.

During the fourteenth and fifteenth centuries, Palestine became of very secondary importance in the eyes of Europe. In the fifteenth century the Egyptians showed more toleration, and permitted Christian rites and Christian church-discipline in the Holy City. In 1517, Sultan Selim took possession of Syria and Egypt, which have ever since continued to form part of the Turkish Empire.

In 1799, Palestine was again prominently brought under notice. Jezzar, the Pasha of Acre, had offended Napoleon Buonaparte. The latter marched ten thousand men across the desert from Egypt, took El Arish and Gaza easily, but met great resistance at Jaffa. A fearful vengeance was taken ; not only was the town given up to rapine and slaughter, but four thousand prisoners were murdered in cold blood, after life had been promised to them. Napoleon next attacked Acre : but, after sixty days' fruitless efforts, was obliged to retire through the arrival of Sir Sidney Smith with a squadron.

Syria became subject to Mohammed Ali in 1833. In 1840, Britain intervened on behalf of the Turkish Empire against its vassal, cannonaded Acre, and so aided the Porte in regaining possession of the country.

The principal events in the History of Syria since that date are as follows :—

- The Lebanon massacres and French occupation of Lebanon in 1860-1.
- The Visit of H. R. H. the Prince of Wales (now Edward VII.) 1862.
- The Visit of Emperor Francis Joseph of Austria ... 1869.
- The Visit of Crown Prince of Prussia (afterwards Emperor Frederick) ... 1869.
- The Visit of Emperor William II. of Germany, under the direct supervision of the late Mr. J. M. Cook, head of the firm of Thos. Cook & Son ... 1898.

Syria is now ruled by three viceroys, called Wālys, the seats of whose governments are respectively Beyrout, Damascus, and Aleppo.

RELIGIONS

Mohammedanism and its Customs.—The religion of Mohammed, or El Islam, as it is termed by the faithful, is based on two fundamental principles, *There is but one God*, and Mohammed is His Prophet. The Mohammedans in Palestine are divided into four sects, differing on minor points, but all acknowledging each other as orthodox in important matters.

The era of Islam dates from the Hegira (the Prophet's flight to Medina), in 622 A.D.

Mohammedans believe that God sent six great prophets into the world, viz., Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Of these they consider Mohammed as the last and greatest. They hold that each of these prophets represented the will of God for a certain dispensation, each in turn being superseded. Therefore the Jews, they acknowledged, were true believers in the time from Moses to Jesus. They deny the existing versions of the books of Moses, Psalms, Gospels, etc., to be authentic. Only the Korân, they say, has come down unaltered from its first composition; a statement which is, to say the least, doubtful.

Moslems accept the doctrines of the immortality of the soul, and future rewards and punishments. The more enlightened among them receive in a figurative sense the poetical descriptions of the joys of heaven contained in the Korân. Admission to Paradise is asserted to be won, not by merit, but by the mercy of God, and also by His absolute decree. Predestination, however, is differently taught by different schools of Mohammedans, as by different schools of Christians; all Moslems, however, hold that there are some elect to eternal happiness, called *walees* (or "chosen").

"Influenced by their belief in predestination," says Mr. Lane, "the men display, in times of distressing uncertainty, an exemplary patience, and, after any afflicting event, a remarkable degree of resignation and fortitude, approaching nearly to apathy, generally exhibiting their sorrow only by a sigh, and the exclamation, 'God is bountiful!'" Strictly speaking they have no priests, and any respectable sheikh, i.e., elder, may lead the prayers.

The Moslem officers of religion attached to the Mosques are first the Warden (*Nâzir*), who is the trustee of all the endowments of the Mosque, and appoints all the other officers. Ministers (*Imaums*) are employed to lead the Mohammedan services. The *Khâtib*, or *Khâteeb*, publicly preaches on Fridays (the Mohammedan Sabbath). The call to prayer is chanted from the galleries of the minarets by officials called Muezzins.

Prayer, almsgiving, fasting, and pilgrimage, and also frequent purifications by washing, are scrupulously enjoined upon the followers of Mohammed.

The great fast is held yearly in the month Ramadân.

Prayer must always be preceded by washing, as from a person not clean prayer is not accepted. The dress should also be clean, and it is proper to cover the ground with a piece of carpet.

On entering a Mosque, the Moslem leaves his shoes with the door-keeper (*bowwab*), performs his ablutions at the tank, if not already purified, and then, turning towards Mecca, goes through his various orisons and prostrations.

On the Friday Mohammedans may transact worldly affairs in the intervals of prayer. On that day the reading-chair and pulpit are brought into use. Portions of the Korân are read or recited, and a sermon preached by a *Khâtib*, or *Khâteeb*, who sits on the top step of the pulpit stairs.

Almsgiving is the second duty of Moslem faith. Certain alms are compulsory, others voluntary, but highly meritorious. The third duty, of fasting, is chiefly in the month of Ramadân, when, with cruel severity, the practice is carried out from sunrise to sunset. The fourth great duty is the pilgrimage to Mecca and Mount Arafat, which all good Mohammedans should accomplish once in their lives.

Boys are sent to school to read the Korân, but there are few who really understand the grammar of their own language, nor is any knowledge in arts and sciences deemed essential. In recent years H.I.M. the Sultan has taken an interest in the education of Mohammedan youths, and Moslem schools have been opened at Jerusalem, Beyrout, Damascus, and other towns and villages. Girls are not usually sent to school, nor is their attendance at Mosque, or public worship of any kind, considered essential, but they are commanded to visit the tombs of their deceased relations, to keep them in repair, and to whitewash them. There is now, however, a Mo-

hammedan Girls' School at Jerusalem, and several of the more enlightened Moslems of the higher class send their daughters to the French Young Ladies' School kept by the Sisters of Zion, where they learn French, music, fancy needlework, etc. It is believed by Mohammedans that the spirit of every true Moslem goes to a place of happiness to await the resurrection, when, reunited to the body, it will enter into Paradise, and that, in the meantime, the soul visits the grave of its body every Thursday. Many Mohammedan females are therefore to be seen on that day in the cemeteries, and they converse with the spirits as though they were actually present, informing them of all family news and topics of the day.

It is a misapprehension that the Mohammedans believe women do not possess souls, and are excluded from Paradise. On the contrary, the Korân says, "Whosoever performs good works, and believes, men as well as women, shall enter Paradise" (40 Surah, 43 verse. See also 16 Surah, v. 99; 13 Surah, v. 23; 48 Surah, v. 5, etc.).

The Caravan of Pilgrims bound for Mecca starts from Damascus annually, with great display of ceremonial and rejoicing.

The Moslem year consists of 354½ days, so that the seasons are continually shifting for feasts, fasts, and pilgrimage.

The **Mosques** are the buildings, as before mentioned, in which the Moslem rites of worship are conducted. The principal Mosques in Palestine will be found duly described under Jerusalem, Damascus, etc. The first Mosque was built at Medina, Mohammed assisting in the work with his own hands. It was situated in a yard, planted with date-trees, and was a square, capacious structure, with brick and earthen walls, the trunks of the palms forming columns to support the roof, and a thatch of palm-leaves covering the whole. It had three doors. A portion of the edifice was given to the houseless poor. Close by Mohammed was buried. The first building was long ago replaced by a larger edifice, but it is still called Mesjid-en-Neby ("The Mosque of the Prophet"), and has been the model for Moslem Mosques throughout the world. The cupola and minaret became adopted in Mosque building about half a century after the Hegira, and gradually the Saracenic style of architecture predominated throughout the Mohammedan world. The chief Egyptian Mosques are Saracenic.

Islam is an enemy to plastic art; in the Mosques are found

few pictures, no statues, no representations of living creatures. Inscriptions from the Korân, a single reading-chair, a pulpit, and numerous praying-mats, are all that adorn the interior of these edifices. In the wall facing Mecca is the niche (*Kiblah*) towards which the worshipper turns. Most of the Mosques have considerable endowments in connection with them, for purposes of education, piety, or benevolence.

Although the Mosques contain almost nothing in them except the worshippers, and few of the paintings or sculptures so common in European cathedrals, yet it must be admitted that the Moslem artist does all he can to attain elegance of form and harmony of colour, without infringing his religious scruple.

It is only recently that Christians have been at liberty to enter any of the Mosques. The restrictions have now, however, been removed, and some of the principal Mosques which bold travellers of an earlier date risked their lives to enter, may be visited by any one who makes the proper application to the consul, and pays the proper fees.

It is unnecessary to remind the visitor that, although he may not believe in the religion of the Moslems, he should respect their institutions so far as to adopt those customs which are deemed by them to be due to their religion. For example, he will put on slippers before entering the sacred places, and refrain from laying unholy or infidel hands on relics which they regard as sacred. It will be well to observe these things, not only as a matter of good taste, but also from prudential motives, as there is still a strong feeling against this invasion of holy places by infidels—as the Christians are called—and Mohammedan fanaticism is a passion which it is unsafe to arouse.

The **Jews** of Palestine are a mixed multitude—that is to say, they belong to two distinct bodies, and these are subdivided into sects. The *Sephardim* are Spanish and Portuguese; and the *Ashkenazim*, those who have emigrated from various parts of Germany, Poland, Russia, and other places, to Palestine. The latter are divided again into the *Perooshim* (Pharisees), the *Chasidim* (Pious), etc. There are besides a great number of *Arabic speaking* Jews from Aleppo, Bagdad, Yemin, North Africa, etc., as well as communities of Jews from Bokhara, Tiflis, Persia, etc. In ritual these Eastern Jews are most nearly allied to the Sephardim.

The following remarks, although they relate primarily to

the Jews in Jerusalem, may be taken as applying to the Jews in Palestine generally.

The Jews keep five chief public fasts, namely—1. The Fast *Gedaliah*, celebrated on account of the murder of Gedaliah (2 Kings xxv.), and kept (3rd of Ethanim, or Tisri) about the middle of September. 2. The Fast *Asar-be-Tebeth*, 10th of Tebeth, corresponding with 23rd of December, on which day Nebuchadnezzar besieged Jerusalem. 3. The Fast of *Esther* (see the Book of Esther, chap. iv.), (9th Adar). 4. The Fast of *Sheba-Asar-be-Tamoos*, 17th of Tamoos, corresponding with 25th of June, on which day Moses broke the tables of the Ten Commandments. 5. The Fast of *Tisha-be-Ab*, 9th day of Ab, about the middle of July, because on that day it was decreed that the generation which left Egypt should die in the wilderness; the First and Second Temples were destroyed; Bether (*Bittir*) was taken, and thousands of Jews put to death, and Annius Rufus ploughed up Mount Moriah. The Day of Atonement is the greatest Fast of the Jewish year (10th Tisri).

The Festivals kept by the Jews are Passover, Pentecost, New Year, the Feast of Tabernacles, the Feast of Lights, (Dedication of the Temple, celebrated in commemoration of their deliverance from the great persecution under Antiochus Epiphanes, 25th of Casleu, *see* p. 20), and the Feast of Purim (10th Adar).

Every Sabbath sermons are preached in the chief synagogues, and the Psalms are read between the Afternoon and Evening Services. A short portion of the Law is also read publicly in the synagogues every Monday and Thursday, the reason given for choosing these days being that, according to tradition, Moses went up Mount Sinai to receive the Ten Commandments on Thursday, and descended on Monday.

The Greek Church.—The Greek Church has spread farther and wider than any other established Church. It is dominant in the whole Russian Empire, Greece, the Grecian Isles, Wallachia, Moldavia, Syria, etc.

The Greek Church separated entirely from that of Rome in 858, when Photius was elected Patriarch of Constantinople by the Emperor Michael III. They had adopted the Nicene and Athanasian Creeds, with the following difference:—

“I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, and with the Father and Son is worshipped and glorified.”

The Holy Scriptures and the decrees of the first seven General Councils are acknowledged by the Greeks as their rule of faith, viz. :—

I. The Council of Nicæa, held 325 A.D., against Arius, who denied the equality of the Son to the Father.

II. The First Council of Constantinople, in 381, against the Macedonians, who denied the equality of the Holy Ghost.

III. The Council of Ephesus, in 431, against Nestorius, who denied the Humanity of Christ, as distinct from Jesus.

IV. The Council of Chalcedon, in 451, against Eutyches, who denied the double nature of Christ. (Monophysite schism.)

V. The Second Council of Constantinople, in 553, against ten doctrines of Origen.

VI. The Third Council of Constantinople, in 680, against the Monothelites, who held that Christ had but one will. (Maronite schism.)

VII. The Second Council of Nicæa, in 787, against those who condemned the use of pictures and images.

As the traveller in Palestine and the East will be brought into contact with many members of the **Greek Church**, and will visit the sacred places belonging to them, it may not be uninteresting to briefly summarise here some of their tenets and customs.

Images are not tolerated in their churches, but pictures are introduced. They invoke saints as intercessors, and pray for the dead, but do not hold the Roman Catholic belief as to purgatory. They do not believe in the doctrines of supererogation or infallibility. They acknowledge the seven Sacraments ; baptize by immersion, believe in Transubstantiation, and mix the Communion wine with warm water, using leavened bread. They do not forbid marriage among the priesthood if contracted before ordination.

The dignitaries and clergy of the Greek Church are ranked in the following order : Patriarchs, Archbishops, Bishops, Archimandrites (directors of convents), Abbots, Archpriests, Priests, Deacons, Under-Deacons, Chanters, Lecturers. They possess a number of monasteries and some schools.

The **Latins**, or Roman Catholics—the deadly enemies of the Greeks—are making rapid progress in Palestine. They have several monasteries, convents, churches, schools, hospitals, and hospices, under French protection.

The **Maronites** have since 1180 belonged to the Romish

Church. They then relinquished their Monothelite belief, but were allowed to retain priests married before ordination. They number in Lebanon, it is said, nearly two hundred thousand souls.

The **Copts** are poorly represented in Palestine (*see* pp. 73, 77, 97), yet they have a share in the church of the Holy Sepulchre, and are found among the clerks and other employes in mercantile and public offices. They derive their name from Coptos, now Kobt, in Egypt, and are the sole representatives of the ancient race that built the Pyramids. By guarding their faith in the hostile presence of Mohammedanism, they have doubtless preserved their race and name. They are Monophysites, following the teaching of Jacob Baradæus (sixth century A.D.). Baptism is practised by them; children are generally circumcised. Confession is required of all members of the Coptic Church, and is indispensable before receiving the Sacrament. They fast on Wednesday and Friday, and observe the seven great Feasts—viz., Nativity, Epiphany, Annunciation, Palm Sunday, Easter, Ascension, and Whit Sunday. The Copts are not allowed by their Church to intermarry with persons of any other sect.

The **Syrians** are also Jacobites (as above) or Monophysites, but are now not numerous, though they have two ancient monasteries in Anti-Lebanon. Their monastery in Jerusalem is St. Mark.

The **Armenians** are strict followers of Eutyches. They were condemned by the Sixth Council for not celebrating Christmas Day (which is a fast), and for using wine unmixed with water. Their Jerusalem monastery is St. James the Great, on Sion.

The **Abyssinians** hold the same belief as the Copts.

The **Armenian Catholics** and **Greek Catholics** are reconciled to Rome, but retain a married clergy. All these Oriental sects are represented in Jerusalem. There are also some Syrian Catholics, who have a small monastery and church.

PALESTINE EXPLORATIONS

First in the field of Palestine explorers, who determined to make a scientific and systematic effort to identify Biblical sites, were Drs. Robinson and Smith, the celebrated American scholars. In 1838 they made their first exploration, which

was attended with so many important results, that it gave the impetus to fresh forms of inquiry, which ultimately culminated in the establishment of the Palestine Exploration Fund.

After Robinson and Smith came Lynch, De Vogüé, Stanley, Renan, Waddington, Tristram, Merrill, Porter, Burton, De Saulcy, Socin, Guérin, and a host of others less generally known, but in their sphere enterprising and useful, to carry on the work. In 1864 the late Sir Charles Wilson surveyed Jerusalem, and prepared what is known as "The Ordnance Survey Map" of the city.

In 1865 a number of gentlemen interested in Biblical research met together to compare notes as to their knowledge of the Holy Land. It was found that the amount of available information as to this country was amazingly small. From that meeting originated the Society known as **The Palestine Exploration Fund**.

To the explorations in Jerusalem reference is made elsewhere (pp. 63 and 64). Sir Charles Warren's excavations for the Palestine Exploration Fund were followed by the survey of the country (1872-1882) by Colonel Conder, and by the excavations of Dr. Bliss at Tell Hesy (Lachish), Jerusalem, Tell Zacharizeh and Sandahanna, etc., and of Mr. R. A. Macalister at Gezer (*see* p. 50).

But whilst an accurate survey of the surface of the ground, and the correct location on the map of existing towns and villages, was the main object of the Society, its agents used the opportunities afforded by their labour for the identification of sites rendered memorable by sacred narrative. Among the more important identifications, we may mention Gezer, the Hill of Hachilah, Arad, Maarath, Chozeba, Beth Zetho, the Levitical City of Debir, the City and Cave of Adullam, the Forest of Hareth, the Wood of Ziph, the Ford of Bethabara, etc. In all some 150 Bible sites have been added to those already known.

For details as to the philological, topographical, or other reasons for deciding upon these localities, see the *Survey Memoirs*, and other publications of the Society.

The *Quarterly Statements* of the Exploration Fund describe all their operations as well as give the latest information regarding Palestine exploration generally, and are commended to the notice of all Palestine travellers. This opportunity is taken of saying that funds are urgently needed

to carry on the important work of the Society. The Secretary, George Armstrong, Esq., 38, Conduit Street, London, W., will thankfully receive subscriptions, and give all information as to the *Quarterly Statements*, etc.

The Palestine Exploration Fund's Hon. Secretary at Jerusalem is Percy D'Erf Wheeler, M.D. The library and museum of the Jerusalem Association of the Palestine Exploration Fund are located at St. George's Anglican College, near the Tombs of the Kings (*see* p. 112).

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PART I

RAIL, CARRIAGE, AND HOTEL TOURS

(A) LOWER PALESTINE

INCLUDING

*JAFFA, JERUSALEM, BETHLEHEM, JERICHO,
THE DEAD SEA, JORDAN,
ETC., ETC.*

TOUR IN LOWER PALESTINE

VISITING

JAFFA, JERUSALEM, BETHLEHEM, JERICHO, THE
DEAD SEA, JORDAN, ETC.

(Occupying 6 or 8 Days)

ITINERARY OF 8-DAY TOUR

First Day.—Land at Jaffa, the ancient Joppa. In the afternoon proceed by train to Jerusalem.

Second Day.—Morning: Visit the Church of the Holy Sepulchre, containing within its walls the traditional site of the Sepulchre of Christ, also the tomb of Joseph of Arimathæa, the site of Calvary, etc. Afterwards the Muristan or Hospital of Knights of St. John, the German Church o. St. Saviour, which the German Emperor consecrated in 1898; the Russian Hospice and Chapel, in which portions of the ancient walls are to be seen; Abyssinian Convent, etc. Afternoon: Donkey ride along the valleys of Gihon, Hinnom, and Jehoshaphat, passing by Aceldama or Potter's Field, En Rogel, Pool of Siloam, Virgin's Well, Tombs of Zechariah, St. James, and Absalom, Garden of Gethsemane, Mount of Olives, Carmelite Convent, Chapel of Ascension, the Mosaic, Russian Tower, Tomb of the Virgin, Grotto of Agony.

Third and Fourth Days.—Carriage drive to Jericho, the Dead Sea, and the Jordan, visiting Bethany on the return journey.

Fifth Day.—In the morning visit the Dome of the Rock, commonly called the Mosque of Omar, on the summit of Mount Moriah, Mosque el-Aksa, and Solomon's stables. In the afternoon drive to Bethlehem.

Sixth Day.—Morning: Visit the sights on Mount Zion, including the Armenian Church of St. James, with all its points of interest, viz., residence of the Armenian Patriarch, College, and extensive Monastery for the accommodation of the Armenian Pilgrims. Then proceed to the Palace of Caiaphas (just outside the Zion Gate), Tomb of David, the Cœnaculum or the Place of the Last Supper, Rock Scarp of Zion, and Tower of David. Afternoon: Visit the Jews' Wailing Place, Church of Ecce Homo or Pilate's Judgment Hall, Church of St. Anne and Pool of Bethesda, etc.

Seventh Day.—Morning: Donkey ride, visiting Fuller's Field, Upper Pool of Hezekiah, Russian Buildings, Tombs of the Kings, Bishop Blyth's Church of St. George, Garden Tomb, St. Stephen's Church, Solomon's Quarries. Afternoon: Drive to the Mount of Olives, from the top of which a fine view of the surrounding country is obtained.

Eighth Day.—Return by rail to Jaffa and embark after lunch, or proceed north, in camp to Damascus.

NOTE.—The above tour may also be made by horseback and camp, if preferred.

30'

COOK'S MAP OF LOWER PALESTINE

Scale of English Miles.

10 5 0 10

Railways ———

32

MEDITERRANEAN

SEA

Jaffa or Yafa
(Japho or Joppa)

Nahr Rubin

Kh. Su

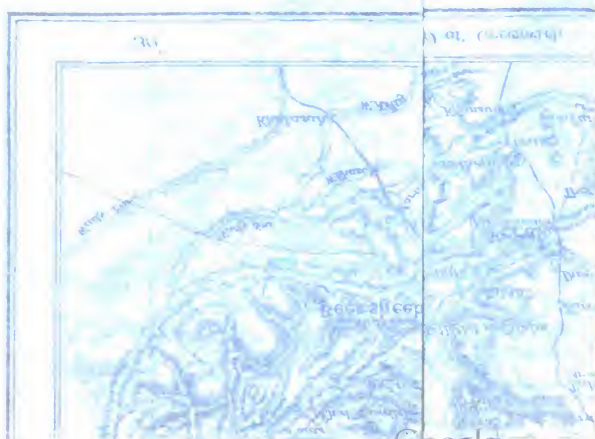
Yebnah
(Jannai)

Benhau

icho

Kh. Khatir

Tell Hamet



JAFFA

Jaffa (Yâfa).

Cook's Office.—German Colony.

Hotel Jerusalem.—About ten minutes' walk from the landing-place. A very comfortable, clean, and well-furnished hotel; sanitary arrangements excellent; adjoins the German colony. Proprietor, Mr. E. Hardegg, who acts as American Vice-Consul.

British Vice-Consul (acting), J. Falanga, Esq.

English Church Service is conducted every Sunday at 10 a.m. and 7.30 p.m. in the English Church near the Jerusalem Hotel, belonging to the London Society for Promoting Christianity amongst the Jews. Chaplain, Rev. J. Jamal. In the afternoon, at 3, in the Church Missionary Society's Schools at the south side of the town. Chaplain, Rev. J. Wolters.

Post Offices.—Turkish, in the Bustrus Street, Austrian, French, German, and Russian on the quay.

Steamboat Offices.—Near the Custom House along the quay leading to the Jerusalem Gate.

Physicians.—Dr. Keith (English), Dr. Linné (French), Dr. Lorch (German), Dr. Kaiser, and Dr. Saad, who has charge of the quarantine.

Telegrams may be sent *viâ* Turkey or *viâ* Egypt to all parts of the world.

Railway Station.—Outside the town, near the German Colony. One train daily, either way, between Jerusalem and Jaffa. Distance, 54 miles. Time, 3 $\frac{3}{4}$ hours.

Approaching Jaffa from the Sea, the traveller will be struck with the singular beauty of the scene he beholds, and will experience the strange sensation of gazing upon a land sacred above any earthly place. "It is the Holy Land, the country of Jacob and David, of Rachel and Ruth. Amongst

yon hills the prophets of Israel taught, and the Saviour of all men lived and died. That stony hillock of a town is the Joppa to which Hiram sent the cedar-wood. This roadstead is the port from which Jonah sailed on his tempestuous voyage. The stretch of sand, backed here and there by a palm, a fig-tree, or a pomegranate, is the forepart of that plain of Sharon, on which all the roses of imagination bloom and shed their scent. Yon towering chain of hills is that mountain home of Judah, Benjamin, and Ephraim, which boasts of having Hebron, Zion, Bethel, and Gerizim for its most eminent and holy peaks."

Landing at Jaffa.—Tourists, having probably already visited Egypt, will have experienced something of the noise and bustle created by the arrival of vessels at Eastern ports. If travelling under the auspices of THOS. COOK & SON, he will merely have to ask for their representative, and station himself beside his own personal luggage. THOS. COOK & SON's boatmen will be recognised by the name on their red jerseys.

Landing at Jaffa is sometimes rather unpleasant in rough weather, and travellers are advised to place themselves implicitly in the hands of those who arrange for their debarkation, and when the boat journey is over they must proceed to the Custom House, where luggage is examined.

It may sometimes happen, if the weather is very boisterous and the sea very rough, to be impossible to land at Jaffa. In this case the traveller must proceed to Haifa or Beyrout.

Jaffa, or Yâfa, is the Joppa of Scripture. The name is derived from *Yapheh*, meaning "beautiful." The city is mentioned in existing tablets dating from the fifteenth century B.C. as a Canaanite port. Some classic scholars claim the derivation to be from Iopa, daughter of Æolus, Jaffa being the reputed scene of the legend of Andromeda. In Pliny's time the chains were still shown with which she was bound to the rocks for the cruel monster afterwards slain by Perseus. In Joshua xix. 46 it is called Japho; elsewhere in the Authorised Version it is Joppa. In the Apocrypha it is Joppe (1 Esdras v. 55).

The Biblical history of Jaffa is this. It is described in Joshua xix. 46 as within the boundaries of Dan. In Solomon's time, when Hiram, King of Tyre, sent the cedar and pine-wood for the building of the Temple, he said: "And we will cut wood out of Lebanon, as much as thou shalt need ;

and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem" (2 Chron. ii. 16).

The materials for the rebuilding of the Temple under Zerubbabel were also brought "from Lebanon to the sea of Joppa" (Ezra iii. 7). Jonah, fleeing "from the presence of the Lord," "went down to Joppa; and he found a ship going to Tarshish" (Jonah i. 3). The succeeding circumstances are referred to by our Lord as typical of Himself (Matt. xii. 40).

Here Peter raised Dorcas to life (p. 40), and here the Apostle had that remarkable vision, showing him that the distinction between Jew and Gentile was for ever abolished (p. 40).

During the stormy period that elapsed between the last of the prophets and the coming of our Saviour, Joppa was a place of great importance, and was considered a key to the district. It was under foreign rule at the time of the Maccabæan Wars, a Jewish minority being tyrannised over by the Greeks, who were continually reinforced from their fleets. 1 Macc. x. 75 and xiv. 5-34 show the steps taken by Simon to improve and defend the town. A large number of Jews were drowned by the foreigners ruling in the place, and in revenge Judas Maccabæus attacked the town, and burnt the shipping with all on board. Other allusions to Joppa in connection with Maccabæan politics will be found at 1 Macc. xii. 33, xiii. 11, xiv. 5, etc.

When Pompey invaded Syria, in B.C. 63, Joppa was annexed to that province. It was subsequently part of the possessions of Herod the Great and of Archelaus, until, with all Palestine, it became a part of the Roman province of Syria.

Since that day, Joppa has had various vicissitudes. In the last Jewish War, Josephus states that 80,000 inhabitants were here slain by Cestius. The city was rebuilt by pirates, who ravaged the neighbouring coast from Cilicia to Egypt. For this, Vespasian again destroyed the town. In the time of Eusebius, Joppa had again revived, and had a bishop. For over a thousand years it has been the principal landing-place for pilgrims going to Jerusalem. During the Crusades, Paynim and Christian took and re-took, fortified, destroyed, and rebuilt Joppa as occasion served. After the Crusades, desolation set in, and in fourteenth-century travels the town is described as a mere collection of tents, no habitable house remaining. During succeeding times it again revived, and

resumed a portion of its old importance. In 1799 the French took the place, and shot on the strand 4,000 Albanians, who had surrendered on solemn promise of safety. Here also Napoleon, when obliged to retreat, is said to have had 500 sick soldiers poisoned in the plague hospital.

In the time of the Apostles a considerable number of Jews dwelt in Joppa. The remaining population was a mixed multitude of Egyptians, Phœnicians, Syrians, and Greeks, with officials of the Roman Government. Amongst the Jews, a few disciples of Jesus of Nazareth were found, and when Dorcas died, "full of good works and almsdeeds," her fellow-converts sent to Lydda (p. 43), where Peter had just restored Eneas to health, and besought his aid. Peter came, restored Dorcas to life (Acts ix. 36-43), and lodged at the house of one Simon, a tanner, a house to be henceforth memorable in the world's history as the spot where Divine command was given to include the Gentiles in the fold of Christ (Acts x. 9-48).

The Traditional House of Simon the Tanner is shown; and Dean Stanley considers that the circumstances favour the *site*.

"The rude staircase to the roof of the modern house, flat now as of old, leads us to the view which gives all that is needed for the accompaniments of the hour. There is the wide noonday heaven above; in front is the long bright sweep of the Mediterranean Sea, its nearer waves broken by the reefs famous in ancient Gentile legends as the rocks of Andromeda. Fishermen are standing and wading amongst them—such as might have been there of old, recalling to the Apostle his long-forgotten nets by the Lake of Gennesareth, the first promise of his future call to be 'a fisher of men.'"—*Stanley's Sinai and Palestine*.

The **House of Dorcas** (or **Tabitha**) is also now shown, but there is no evidence that the site is known; and the tradition is not ancient. A rock tomb is also shown in the garden.

The **town of Jaffa** is beautiful from the sea, but the reverse of beautiful in the midst of its streets, which are dirty, narrow, and winding. The houses are built irregularly, and although looking picturesque from a distance, command no admiration from a nearer view. Donkeys and camels may be met with in the streets, but not motor-cars. The population may be estimated at about 40,000, and is increasing. There

are about four thousand Christians, six thousand Jews, and the rest are Mohammedans.

There are three convents at Jaffa—the **Greek Convent**, near the landing place, the **Latin Convent**, and the **Armenian Convent**, where, it is said, the sufferers by the plague were poisoned by order of Napoleon.

The **Bazaar** is insignificant, and would not be worth the trouble of visiting, but that it presents a very animated scene, and is frequented by a curious crowd. Near the Bazaar is a **Gateway**, a **Fountain**, at which many women congregate to gossip and draw water, and a **Clock Tower**, erected a few years ago to commemorate the jubilee of the accession of H.I.M. Sultan Abd-ul-Hamid. The money-changers, and the large vegetables and fruit, especially oranges, will attract attention.

The city was formerly surrounded by a **high wall**, but it was taken down by order of the Turkish Government, and the stones sold for building purposes. Several merchants have bought pieces of the wall, and have built houses and shops in the outskirts of the town.

There are three **Mosques** in Jaffa, but none of them remarkable.

The most interesting features of Jaffa for the sightseer are the **Orange Groves**. They are extensive, easily accessible, and the fruit is exquisite; on some of the trees hundreds of ripe luscious oranges may be seen, oval in shape, and some measuring from ten to fifteen inches in circumference. The traveller must by no means omit a visit here; the aroma in the evening and early morning is delicious. Other fruits—lemons, pomegranates, water-melons, etc.—also come to great perfection here. For miles round the scene is one of luxuriant beauty. These orchards, or gardens, are protected by hedges of the prickly cactus. There are, in the vicinity, over 500 of these gardens, varying in size from three or four acres to ten or twelve acres; about a hundred of the gardens have two wells each, the remainder only one well each. Oranges are sometimes sold in the streets of Jaffa at the rate of eight or ten a penny, and some twelve millions are exported annually.

As nearly every traveller in Palestine is interested in the work of Christian education in the East, a visit to **Miss Arnott's School** may well be included among the things to be done in Jaffa, more especially if the day be Sunday. The school is the result of Miss Arnott's individual exertions,

assisted by various societies and private individuals. Not being under the patronage of any particular society, it has a special claim upon the passing traveller, and every one who pays it a visit will be well rewarded for his pains. There is nothing in the East which excites the wonder and arouses the indignation of the Western traveller more than the degradation to which the women are subjected, and the lamentable ignorance in which they live, and it is to grapple with this evil, amongst others, that the school has been established.

In March, 1863, Miss Arnott gathered fourteen little girls around her; in the summer of the same year the numbers increased to fifty; in 1869 she commenced to take in boarders in order to train them as teachers. Her efforts have been so successful that a piece of land has been purchased, on which a large, substantial house has been erected. There are over fifty pupils in the day-school, about sixty persons meet every Sunday for Protestant worship, and thirteen boarders are in training as teachers. £10 per annum is the cost of maintaining and thoroughly educating a girl in the house.

Not far from Miss Arnott's school is the English Hospital, established in 1882, mainly by the exertions of the late Miss Mangen, ably assisted by Miss Newton. It is entirely supported by voluntary contributions, and Miss Newton, now the Manageress, will be glad to see visitors who take an interest in hospital work.

Just outside Jaffa, to the north, or left of the gate, is a Mohammedan cemetery, and beyond this, close to the Jerusalem Hotel, is the **German Colony**. A colony was founded here, in the first instance (1866), by some Americans, but their scheme was unsuccessful, and when the *Quaker City* visited Jaffa it took away the bulk of the colonists to Egypt, whence they were assisted back to America; a party of German Templars (*not* Templars) then obtained possession of the spot, and continue there to this day. They number about one hundred families, and although, with the many unfavourable circumstances around them, they make slow progress, it is a fact that they do make progress. The tourist who is interested in the question of what Palestine is capable of becoming will do well to visit this colony, and extend his journey to Sarona, a little to the north, or to one or more of the thriving Jewish agricultural colonies a couple of hours distant. A Phœnician inscription and other antiquities have recently been found at Jaffa, and to the East of the town is the ancient Jewish

cemetery, where epitaphs of rabbis of the second and third centuries A.D. have been excavated, and where a Russian church, erected a few years ago on the traditional site of the **House of Dorcas** (see p. 40), forms a conspicuous landmark.

The agricultural school of the Alliance Israélite, which trains 250 pupils gratuitously, is also to the east of the town.

Jaffa to Jerusalem.

A. By Railway, 54 miles, in $3\frac{3}{4}$ hours.

There is only one train daily in each direction—in the afternoon from Jaffa, and in the morning from Jerusalem (see time table). The journey occupies forty-five minutes to Ramleh, $13\frac{1}{2}$ miles; to Jerusalem three hours and three-quarters, 54 miles.

Leaving Jaffa, the railway makes a heavy curve to the north, passing orange and lemon plantations, then turns south-east across the plain of Sharon, running almost parallel with the road to *Yâzûr* and *Beit-Dejan* to Lydda and Ramleh.

A few minutes after leaving Jaffa the traveller gets a glimpse of the German Templer (*not* Templar) colony of Sarona (see p. 42) on the left, and shortly after passing *Yâzûr*, and also on the left, of the villages of Summeil, *Um el Ibrak* and *El Yehudiyeh* (the two latter being respectively the modern representatives of Bene-berak and Jehud, towns in the territory of the tribe of Dan, Joshua xix. 45). As the train approaches *Beit-Dejan* a cloud of smoke on the horizon, far away to the right, marks the whereabouts of the important Jewish Agricultural Colony of Rishon-le-Zion or '*Ayûn Kara*, which has become noted during the last few years for its extensive wine-factory and cellars; whilst on the left, not far from *El Yehudiyeh*, the red-tiled roofs of the new Templer colony of Wilhelma (founded 1902) are noticeable.

The train passes successively within a few yards of the northernmost mud huts of *Beit-Dejan* (see p. 49) and *Es Sefurieh* before it enters an extensive olive-grove, the ancient trees of which, planted in quincunx order, seem to be dancing in circles to the beholder from the carriage windows. The small station at Lydda is reached thirty-seven minutes after having left Jaffa. Eight minutes after our departure from Lydda, the Ramleh station is reached, the only thing noticeable between Lydda and the latter place being a small

square dome-roofed building on the right of the railway line and close to a great sycamore. The structure covers the well "*Bir ez Zaybac*," or "Well of Quicksilver," mentioned by Muzir ed Din, an Arab writer in A.D. 1495, as the place where, at the Judgment Day, Christ will slay the *Messeh el Dajjal*, or Antichrist. The great tower of Ramleh is seen at intervals all the way between *Yâzûr* and Ramleh, where the train stops for eight minutes (*see* p. 49).

From Ramleh the line continues south, passing on the left (twelve minutes after starting from Ramleh) close by the village of Na'aneh (the Naamah of Joshua xv. 41).

As we proceed we obtain on the right several distant glimpses of the houses and orchards surrounding the Jewish Agricultural Colony near 'Akir, the modern representative of the ancient famous and most northerly Philistine city of Ekron (Joshua xiii. 3). It was in ancient times an important centre, having towns and villages dependent upon it (Joshua xv. 45). In the first division of the country west of the Jordan it was assigned to the tribe of Judah, being on the northern limit of their territory (Joshua xv. 11, 45, 46), but in the later division the boundaries were so rectified as to give it to Dan (Joshua xix. 43). It was one of the cities not captured by Joshua (chap. xiii. 3). After his death it was taken by Judah (Judges i. 18). The tribe did not, however, permanently hold it, for we afterwards find it in the hands of the Philistines till the time of David. It is specially mentioned in the history of the time when the ark was in the land of the Philistines (1 Sam. v.-vi.). The men of Gath "sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; . . . and the cry of the city went up to heaven. . . . And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left;

and the lords of the Philistines went after them unto the border of Beth-shemesh. . . . And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day."

Like the rest of the Philistine cities, Ekron became practically independent after the separation of the ten northern tribes of Israel into a kingdom by itself under the rule of Jeroboam the son of Nebat. Ekron is mentioned in sacred history in the time of Jehoshaphat as the centre of the idolatrous worship of Baal-zebub, the "lord of flies," famous as a giver of oracles (*see* 2 Kings i. 2, 3, 6, 16), and the judgments that came upon the place were predicted by several of the prophets (Amos i. 8; Jer. xxv. 20; Zech. ix. 5, 7). The records of Sennacherib, King of Assyria, mention a revolt of Ekron from under his rule to that of Hezekiah, and the condign punishment inflicted. In the Apocrypha (1 Macc. x. 89) the name occurs under the form Accaron as that of a place given by Alexander Balas to Jonathan Macca-bæus in reward for his services, and at a much later period it is mentioned in connection with a march of King Baldwin I. (A.D. 1100).

The station at **Sejed** is reached thirty-three minutes after leaving Ramleh. The line, now running eastward (along the valley of Sorek, famous for its ancient viticulture, and also for the story of Samson and Delilah, Judges xvi. 4 to end) and parallel with the ancient road from Ekron, reaches Beth-shemesh, now 'Ain Shems, the ruins of which we notice on the right, about twenty minutes after leaving **Sejed**. It lies at the mouth of a valley running S.E. towards the Roman Catholic agricultural convent at Beit Jemal, which is seen on the distant hilltop to our right, just opposite the village of Sura'a (Zorah), the home and birthplace of Samson, perched on another hilltop a mile away on our left. On the hillside, east of and about half a mile below the village of Sura'a, there still exists an ancient altar hewn out of the rock, and interesting because it reminds us of a circumstance connected with the angelic announcement of the coming birth of their great son to the parents of Samson. "Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. . . . So Manoah took a kid with a

meat offering, and offered *it* upon a rock unto the LORD : and *the angel* did wondrously ; . . . For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground " (Judges xiii. 15-20).

Various curious legends, reminding us in other ways of the story of Samson, are current amongst the peasantry of the district. Thus, for instance, they relate of Sheikh Abu Meizar, whose 'poor shrine happens to be the only building still standing entire amongst the ruins of 'Ain-Shems, which they also call R'mêileh, that he was a native of Sura'a, and said to his townsfolk, "What will you give me if I kill the Christians and destroy their church?" They promised him a quarter of the country. Then, disguised as a monk, he entered the church at 'Ain Shems, where he found the Christians assembled for prayer. Shouting "Ya Kudrut Allah, 'ya Rubb" ("O power of God, O Lord"), he gave a vigorous kick to the central column upon which the roof rested. The pillar gave way, and the roof fell, killing both Abu Meizar and the unbelievers. He had, before performing this act, told his fellow-townsmen that they would find his dead body lying on its back, and those of the Christians on their stomachs.

The station of **Deir Aban**, three miles from the village of that name, is reached directly after passing 'Ain Shems, and twenty-five minutes after starting from Sejed. It is built just where the Wady Mûtlak, coming down from the village of 'Eshna, identified with Eshtaol (Judges xiii. 25 ; xvi. 31), a mile distant to the north, enters the Wady Es Serar. The houses of the Moslem village of Artouf, and also those of a small Jewish colony at the same place, are seen on a low hill to the N.E., and further away in the same direction one sees various villages perched on the mountain tops in the background. Leaving Deir Aban, the train now rushes eastward into the jaws of the Wady Ismain, a savage and rocky gorge which forms the pass to the highlands near Jerusalem. Immediately after entering the ravine, our attention is drawn to a large cave in a beetling precipice overhanging the valley, and several hundred feet above it. The ruins of a chapel and remains of ancient mosaic pavement prove that in olden times this cavern was the abode of recluses. The cliff is known to the peasantry as the 'Arak Ismain, from a Moslem saint, whose shrine is there; but several modern explorers, including

Professor Clermont-Ganneau and the late Dr. Schick, are agreed in identifying the place with the rock Etam, to the top of which Samson retired after having smitten the Philistines hip and thigh with a great slaughter, to avenge the death of his wife and father-in-law (Judges xv.), and to which three thousand men of Judah then repaired, and persuaded the hero to surrender himself to them in order to be delivered over to the Philistines. "And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. *And* when he came unto Lehi" (a name which is rendered in the Septuagint by "Siagon," and has been identified by Dr. Schick with the ruin "Khurbet es Siagh," not far from Deir Aban) "the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith" (Judges xv. 12-15).

As the line winds and doubles along the most remarkably tortuous valley, we come in sight of other hermit-caves known as 'Alali et Benat, cross two iron bridges, pass a Moslem shrine, and the village of Deir Esh Sheikh, and then perhaps stop at the 73rd kilometre from Jaffa, and an hour after leaving Deir Aban, in order to take in water supplied by a pipe from a fountain in the valley coming from the south. The side stones of a Roman road are noticed stretching down to this spot along a hill-slope on our left, and five minutes later the train stops for a couple of minutes at the station of **Bittir**, just below the site of the stronghold, now utterly razed, where the Jews, under the false Messiah, Barchochebas, made their last futile attempt to regain their independence (in the year 134 A.D.), during the reign of Hadrian (*see* p. 57). The village of Bittir, built on a cliff, S.W. of the railway station, is now inhabited by Moslems.

After leaving Bittir, the gradient of the line becomes steeper, ascending first the fertile Wady Hanieh and then Wady el Werd (Valley of Roses). Directly after leaving Bittir the village of El-Welekeh is passed, in the mouth of a valley coming in on the left, and later on, the village of El

Malha, perched on a hilltop, and also on the left. On the right we pass in succession Ain El Hanieh, adorned with an ancient niche and Corinthian pilasters, and marking, according to tradition, the spot (*see* p. 146) where Philip baptized the Ethiopian eunuch (Acts viii. 38): Ain Yalo, with adjacent plantations and olive-groves; the villages of Sherayfat and Beit Safafa on the right; and Katamon, the summer residence of the Greek patriarch, on a low hill to the left. The monastery of Mar Elyas is next seen to the right, as, crossing the plateau of El Bukei'ah, the traditional Plain of Rephaim (Joshua xv. 8, R.V.), where David smote the Philistines (2 Sam. v. 22), the train enters the station at Jerusalem, to the south of the city, and not far from the Jaffa Gate. It takes thirty-two minutes to traverse the distance between Bittir and Jerusalem.

Stoppages—At Lydda, three minutes.

At Ramleh, eight „

At Sejed, ten „

At Deir Aban, four „

At 73rd kilometre, four minutes.

At Bittir, two minutes.

B. By Carriage, 40 miles.

*This journey usually occupies two days, staying one night at **Ramleh**. In the reverse direction it can be performed in one day if necessary, although, for greater ease and comfort, it is preferable to devote two to it.*

Leaving Jaffa by road for half an hour the route is through orange, lemon, pomegranate, and other fruit gardens; on the left is a **Fountain** with several large sycamore-trees in front, and a few cypress-trees behind (this is pointed out by some dragomans as the House of Dorcas, or the spot where she was raised to life). Emerging from the gardens, the **Plain of Sharon** is entered; it extends from Jaffa to Carmel, and from the Shephelah, or foot-hills, to the Mediterranean. It was celebrated for its fertility and its suitableness for pasturage (1 Chron. xxvii. 29; Isa. xxxiii. 9; lxx. 10), and now it produces corn, grass, and flowers in profusion, and is capable of much better cultivation.

The **Rose of Sharon** (Song of Sol. ii. 1), according to Jewish commentators, was the narcissus, which is still plentiful in this plain.

The greatest profusion of flowers is seen in February, March, April, or May; in autumn the whole plain is bare.

Soon after entering the plain a settlement will be seen on the right, called the Jewish Agricultural School. In less than half an hour from this spot **Yâzûr**, an old village, is passed. It is mentioned in an inscription of Sennacherib (702 B.C.) as Hâzor, and by St. Jerome in the fourth century A.D.

Here the road to Lydda branches off to the left.

Proceeding on the direct road, fields and low hills are passed, and in about twenty minutes Beit-Dejan is seen on the left hand—the ancient Beth-dagon of Dan (Joshua xv. 41). Colbert, the celebrated minister of Louis XIV., had a farm at this village, and the olive-grove hard by is said to have been planted by him. Half an hour before reaching Ramleh the modern village of **Surafend** will be seen on the right hand, surrounded by cactus hedges (*Cactus opuntia*); and on the left in the distance the olive-trees surrounding Lydda.

Ramleh.

Hotel.—Reinhardt's Hotel, clean and comfortable.

There is a mediæval tradition that Ramleh corresponds with the Arimathea of the New Testament, where dwelt that disciple who gave the grave wherein never man lay, for the burial of our Lord (Matt. xxvii. 57–60), and that the Latin Convent stands on the site of the house of Nicodemus; there does not appear, however, to be any historical evidence for these traditions. The town was probably of Saracenic origin, being attributed to the Caliph Solymān (715–717 A.D.). It was a city of the Crusaders, and it suffered in the wars between the Franks and Saladin. In the time of the French invasion Napoleon made this town his headquarters.

Round about Ramleh the senses are gratified with the loveliness and fragrance of gardens and orchards, but the sights and smells encountered in the narrow, dirty streets of the town are very objectionable. Ophthalmic diseases rage among the populace.

The **Great Tower** is a short distance from the town. It belongs to the Mosque (ruined) of the Forty Martyrs (or Champions) of Islam, dating from 1310 A.D.

The tower is square, and of great beauty. Every traveller should make a point of ascending to the gallery by the 120

well-worn, but perfectly safe, steps. The **View** from the summit is very fine. The Plain of Sharon, from the mountains of Judæa and Samaria to the sea, lies spread out like a map. On the south are Ekron and Jamnia; on the north is Lydda. The so-called Cistern of Helena, outside the town and about a quarter of a mile N.W. of it, is of Arab origin, with an inscription of the tenth century A.D.

The mosque is a very perfect church of St. Mary, built in the twelfth century, but rarely open to travellers.

Ramleh to Jerusalem.

A few minutes after leaving Ramleh, a burial-ground is passed. Away to the left is seen **Jimzu**, the ancient Gimzo, taken from the Israelites by the Philistines in the time of Ahaz (2 Chron. xxviii. 18).

In about three-quarters of an hour from Ramleh a small mud village on the right is passed, named **Barriyeh**, and beyond this, in about one hour, a village near the road on the left, El-Kubâb, with a Moslem population of about 400. Like many of the villages hereabout, it is on a *tell* (or "mound"), and is partially surrounded with a cactus hedge.

The road branching to the right leads in about twenty minutes to the *Tell-el-Jezer*, on the further side of which is situated the village of *Abu-Shûsheh*. This Tell is now identified as without doubt the site of the ancient, important city of **Gezer**. M. Clermont-Ganneau was the first to identify this site, from its geographical position, from the similarity of the name *Tell-el-Jezer* to *Gezer*, and lastly by his discovery of inscriptions in the neighbourhood bearing the words, in Hebrew and Greek, the "boundary of Gezer." In recent years the Palestine Exploration Fund has made extensive excavations here under the superintendence of Mr. Macalister, and what has been found abundantly demonstrates how important was this place in ancient times. It was a Canaanitish royal city on the south-western border of Ephraim. The king of Gezer was defeated by Joshua (Joshua x. 33, xii. 12). It is mentioned in tablets of the fifteenth century B.C. as occupied by the Egyptians. The city, with its suburbs, was given to the Kohathite Levites (Joshua xxi. 21). Not being dispossessed of its original inhabitants, it remained a strong fortress of the Philistines for many centuries. It was invaded by David (1 Sam. xxvii. 8).

It was captured and burned by Pharaoh, who gave it “*for a present unto his daughter, Solomon’s wife*” (1 Kings ix. 15–17). It is often referred to (as Gazara) in the times of the Maccabees (1 Macc. xv. 28, 35). In 1177 A.D. Saladin was defeated by the Christians in an attack on the place.

In the course of the excavations traces of no less than seven successive cities were discovered on this site; the earliest inhabitants were shown to be a cave-dwelling, non-Semitic race, using only flint instruments. The latest city belongs to the days of the Maccabees, the palace of Simon Maccabæus being actually found. Three complete walls were found surrounding the Tell, the earliest being of earlier date than 3000 B.C., and the latest being originally at least as old as the time of Joshua. The most unique find was that of a great Semitic High-Place, consisting of an alignment of eight rough stone pillars from 5½ to nearly 11 feet high. In connection with this temple were found remains of human infant sacrifices, and a small “brassen serpent.” For the student of Egyptian history a special interest attaches to the excavations on account of the very extensive remains, which are assigned to the period of the Hyksos, or Shepherd Kings of Egypt.

The excavations were discontinued in 1905.

A few rods beyond the village of El-Kubâb, and before descending the hill, stop and take a view north over the **Valley of Ajalon**, where that wondrous scene occurred (Joshua x. 12, 13) when Joshua obtained the victory over the five kings of the Amorites, and the sun and the moon stood still until the conquest was complete. Ajalon (Yâlo) was a city of the tribe of Dan (Joshua xix. 42).

From this spot the dragoman will point out the **two Beth-Horons** to the north-east.

After descending the hill, the valley of Ajalon is crossed on the way to the village of **Latrûn**, about three-quarters of an hour from El-Kubâb. Latrûn (*Le Toron*) was a castle of the Knights of St. John. It was dismantled by Saladin in 1191 A.D.

Latrûn, or, as the peasantry of the district pronounce the name, “Rattûn,” is now occupied by a Trappist brotherhood who have done a great deal in the way of agricultural improvement of the neighbourhood.

North of Latrûn is the village of **Amwâs**, or **Emmaus** (*not* the Emmaus of St. Luke’s Gospel), with the ruins of a church, and a fountain which is said to have had miraculous properties for healing all manner of diseases.

Proceeding towards Jerusalem *viâ Bâb-el-Wâd*, the traveller pursues his course along the Wâdy 'Aly, a narrow, steep, winding defile, where on every hand "hill rises upon hill, gray, bald, and rugged." A profusion of wild flowers grows among the rocks, but the trees are stunted and sparse.

At the top of this first mountain of Judæa there is a fine **view** of the sea, Jaffa, Ramleh, the Plain of Sharon, and the sandhills of the coast.

Near this place, on the right, in a large olive-grove, is the small village of **Saris** (called Sores in the Greek version of Joshua xv. 59). In an hour from Saris we reach the village of **Abu-Ghôsh**, the ancient *Kirjath-jearim*.

The principal event narrated in Scripture about Kirjath-jearim will be remembered with interest here (*see* 1 Chron. xiii.).

The chief thing to see at Abu-Ghôsh is a ruined twelfth-century **Church**, named St. Jeremiah, on the supposition that this was Anathoth (p. 162), where the prophet was born.

Passing **'Ain Dilb** and **Kastal**, we arrive at the **Valley of Kolonieh**, by a zig-zag road. To the right is a beautiful little village, called 'Ain Kârim; it is situated in the midst of olive, fig, and other fruit trees, and has a population of about 800, mostly Christians. This village extends up the hill, neat cottages being built by Russian women. Tradition makes it the birthplace of St. John the Baptist; the argument being that as Zacharias, his father, was a priest, he would live near Jerusalem, and in Luke i. 39 his mother is described as having gone "into the hill country with haste, into a city of Juda."

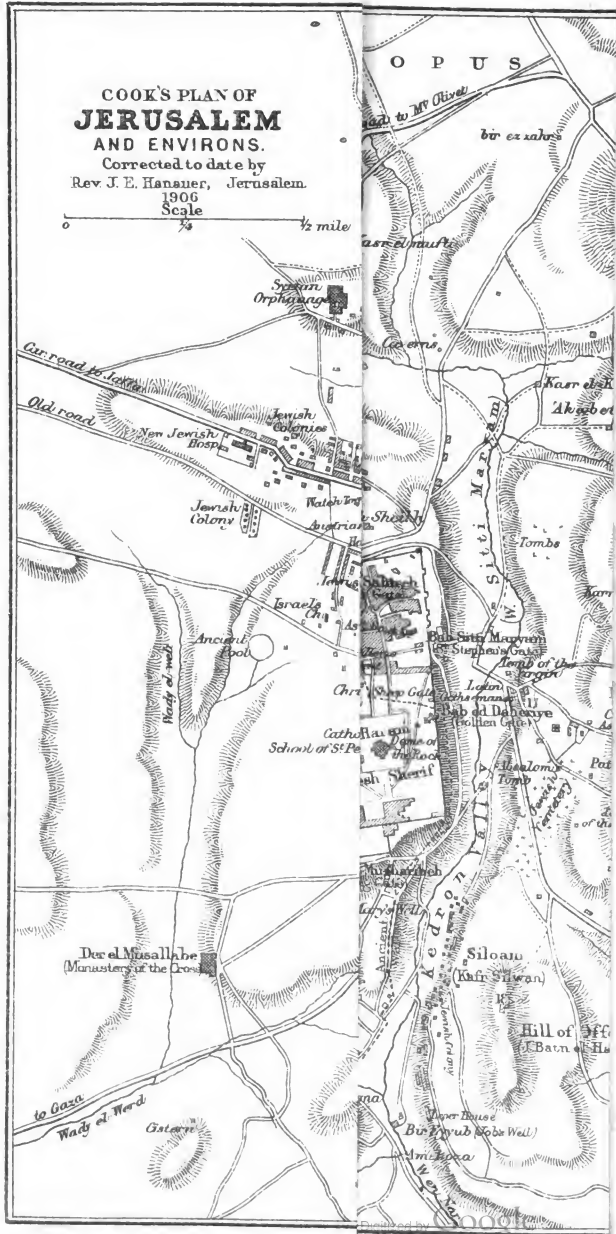
Kolonieh (*Colonia*) is about a quarter of an hour from Kustal; it is a pretty little place, with orchards, gardens, and groves, which some consider to be the Emmaus of St. Luke's Gospel (*see* also El Kubeibeh, p. 159).

From **Kolonieh to Jerusalem** is a journey of one and a half hours—about four and a half miles by road—and nearly all the way up-hill. Near to the top the village of Lifta, where there is a copious fountain, is seen in a deep valley on the left. This village is generally identified with Nephtoah (Joshua xv. 9).

Descending towards the city, we have on our left the Russian buildings (p. 114), on the right, in the valley, a large reservoir (*Bîrket Mamilla*), perhaps the "upper pool, which is in the highway of the fuller's field" (2 Kings xviii. 17, also Isa. vii. 3), and then before us is the Jaffa Gate (p. 64).

Corrected to date by
Rev. J. E. Hanauer, Jerusalem.
1906
Scale

Corrected to date by
Rev. J. E. Hanauer, Jerusalem.
1906
Scale

1906
Scale $\frac{1}{2}$ mile

JERUSALEM

Cook's Office and Reading Room, opposite the Tower of David, is open free to all travellers.

Hotel.—Grand New Hotel, near Cook's Office.

British Consul.—E. C. Blech, C.M.G.

The *American Consul*, Dr. Selah Merrill (1898), is always ready to afford information and advice to travellers. There are also in Jerusalem, French, German, Italian, Russian, Spanish, Austrian, Greek, Dutch, Swedish, and Persian Consulates.

Post-Offices.—There are Austrian (inside the Jaffa Gate), German, French, Russian, and Turkish Post-Offices (outside the Gate on the Jaffa Road). It is better for letters to be addressed to the care of THOS. COOK & SON. Letters may be posted at the Hotels.

Physicians.—English, Drs. Wheeler, Masterman, and Cant; German, Drs. Grüssendorf and Einsler; French, Dr. Roux.

Hospitals.—English Mission Hospital (London Jews Society), with private wards for sick travellers, British Ophthalmic, of the Order of St. John, Leper Hospital, French, German, Greek, Russian, and (for Jews) Rothschild, and Amsterdam.

English Service is conducted every Sunday at 10 a.m. and 4 p.m. in winter, 5 p.m. in summer, in Christ Church on Mount Zion; also at 8 a.m. (Holy Communion), 10 a.m. and 4.30 p.m. at the Church of St. George, outside the Damascus Gate (p. 112). Every week-day 9 a.m. and 6 p.m.

The Anglican Bishop of Jerusalem is the Right Rev. Dr. Blyth.

Model of Temple and Tabernacle.—The late Dr. Schick's interesting models of the Temple and of the Tabernacle are shown and explained by his daughter, Frau Schœenecke, in her house near the British Consulate.

History.

The natural situation of the City of Jerusalem, not only conveniently central, but protected by the surrounding ravines, above which it rises like a mountain fortress, doubtless led to its pre-eminence over the other cities of Palestine from the earliest times. We first, perhaps, hear of it as *Salem* (Gen. xiv. 18), the City of Melchizedek ; then as *Jebusi*, the stronghold of the Jebusites (Joshua xviii. 28). It is probable that the Amorites and Hittites, whose territories joined that of the Jebusites, where the city stood, shared its possession with them. It is mentioned by name on tablets still existing, written by its Amorite king in the fifteenth century B.C. After ineffectual attempts to dispossess this people, the Benjamites were obliged to leave the stronghold of Mount Zion in their hands until King David and his warriors—all their energies aroused by the over-confident defiance of the Jebusites—captured the citadel, which thenceforth took the name of the “City of David,” and Jerusalem became the civil and religious centre of the united kingdom of Israel and Judah. Solomon adorned and fortified it with buildings and strong walls and towers, and erected the Temple on Mount Moriah, where tradition laid the scene of Abraham’s sacrifice. Hither the ark was transferred from Mount Zion, where David had placed it.

In Rehoboam’s reign, after the ten tribes had revolted, Jerusalem was besieged and plundered by Shishak, King of Egypt. This was the beginning of a long series of losses and sufferings in which the city was involved, both through its constant struggles with the revolted tribes constituting the kingdom of Israel, and repeated attacks by the great nations whose territories almost surrounded Palestine—Syrians, Assyrians, and Egyptians. These sufferings the sacred historians attribute to the gross idolatry which, under many of the kings, had usurped the place of the worship of the one God who had promised to defend the city while it was true to Him. After it had been pillaged by the Philistines and Arabians in the reign of Jehoram ; by the King of Israel in that of Amaziah ; and the temple despoiled of its treasures at other times to avert impending disaster, the city was threatened with utter ruin by the Assyrian army under Sennacherib ; and before the siege, Hezekiah fortified it once more, and drew the water of Gihon into it. His son, Manasseh, was overcome by

the Assyrians, and carried captive to Babylon. On his return, however, he also repaired the city, and added to its defences. Josiah having been slain while warring against Pharaoh Necho, King of Egypt, while the latter was on his way to besiege the Syrian city of Carchemish, Necho visited Jerusalem on his return, took the King, Jehoahaz, to Egypt, and exacted a tribute from the city. Soon afterwards Nebuchadnezzar, King of Babylon, in his turn, took and pillaged Jerusalem. On this occasion the Temple and palaces were burnt down, the walls levelled to the ground, and King Zedekiah and all the people yet left there (for many had been already taken) carried captive to Babylon. This was in the year B.C. 586.

After the return of the Jews from their seventy years' captivity, the city and Temple were slowly rebuilt—not without great opposition from the rulers of the now mixed races in Samaria and the surrounding regions; they were jealous of the reviving prosperity of the Jews; and it was only by dauntless energy on the part of Ezra, Nehemiah, and others, that the work was at length accomplished.

In the year 332 B.C. the city passed, without a siege, into the hands of Alexander the Great, who respected its sacred character. Ptolemy I. (Soter), King of Egypt (in 314 B.C.), besieged it on the Sabbath, when the people, in their reverence for the day, would not resist, and a large number were carried away into captivity. Again it was wrested from Egypt by the Seleucidæ of Syria, and one of them, Antiochus Epiphanes, desecrated and oppressed it with such unendurable tyranny that the insurrection of the Maccabees broke forth in 168 B.C., leading to a national revolution and the restoration of the Jews to independence under the sway of the Asmonean princes. The Tower of Antonia, at first called Paris, was built by Simon, brother of Judas, in the early part of the contest, and afterwards enlarged by Herod the Great.

In the year B.C. 63 Jerusalem was taken by the Romans under Pompey, made tributary to Rome, and part of its fortifications destroyed. Crassus again plundered the Temple, and it also suffered from a Parthian army which Antigonos, the rightful heir to the priesthood, had called in to help him against Herod, son of Antipater, whom the Roman influence had raised to a position of authority. Herod obtained a decree of the Senate appointing him king, and by aid of a Roman army took the city (37 B.C.), put his enemies to death, built a new palace and his splendid Temple, and otherwise adorned

the city (a great part of which had been destroyed, together with several thousand persons, by an earthquake, in the year B.C. 31), and enlarged the Baris, calling it Antonia. Shortly before his death, the Saviour was born.

Herod's son Archelaus was deposed before he had reigned long, and Judæa now became a Roman province within the prefecture of Syria, governed by a procurator, who resided at Cæsarea, and left Jerusalem to be governed ordinarily by its own High-priest and Sanhedrin. Coponius was the first procurator, and Pontius Pilate was the fifth. The latter built the aqueduct crossing the valley of Hinnom (p. 103). Shortly after the crucifixion of our Lord, Pilate was banished from office, on account of his tyrannical misgovernment, and Herod Agrippa governed Judæa and Samaria, over which his grandfather, Herod the Great, had ruled. Upon his death, however, his son being too young to reign, a procurator was again appointed, and seven in succession (of whom Antonius Felix and Porcius Festus were the fourth and fifth), aggravated and enraged the Jews by their oppressions. At length the standard of revolt was raised. A success gained over the Governor of Syria encouraged the Jews in their resistance, and compelled Titus to bring his legions from Egypt. In the year A.D. 70 occurred the siege and utter destruction of the Holy City, accompanied by scenes of unparalleled horror and suffering (p. 58); the Jews themselves, distracted by internal dissensions, yet united in a desperately heroic effort of self-defence up to the last. The slaughter was frightful, and the Temple and whole city were burnt down, with the exception of part of Herod's palace, and his three towers, Hippicus, Phasaelus, and Mariamne. A Roman garrison occupied these towers, and the Jews soon began to return to inhabit the ruins. For the next sixty-five years very little of the history of Jerusalem has been preserved. Considerable freedom was allowed the Jews, which they used to strengthen themselves, so that what is known as the "Second Revolt" was far more desperate than the First had been, and it was at a terrible cost that it was crushed by Rome. This devastating war, under Hadrian on the one side and the famous Barchochebas, "Son of a Star," on the other, lasted for two years (134-136 A.D.). After the war was over the Emperor began the rebuilding of Jerusalem, which he called Colonia Ælia Capitolina, and at that time he erected a statue of Jupiter on the site of the Jewish Temple. It is reported that in this Second Revolt

half a million lives were lost, the last brave stand of the Jews being made at Bether, now *Bittir*, the first station (*see* p. 47) on the railroad out of Jerusalem.

Constantine transformed Jerusalem into a Christian city. Julian gave permission to the Jews to rebuild the Temple, but they could not accomplish it. In the year 614 they came in great numbers with the armies of the Persian king Chosroes II., destroyed the churchès, and massacred the Christians. The Emperor Heraclius afterwards occupied it; but in the year 637 it surrendered to the Caliph Omar, and became a Mohammedan sacred city, the Mosque of Omar taking the place of the Jewish and pagan temples on Mount 'Moriah. In 688 A.D. this mosque was replaced by the beautiful **Dome of the Rock** (*see* p. 79), built by 'Abd el Melek, Caliph of Damascus.

In 969 A.D. Jerusalem fell into the hands of the Egyptians, and in 1077 of the Turks, who practised such outrageous barbarities upon the Christians that the indignation of all Christendom was roused. The first Crusade was organised, and in 1098 the Christian host, commanded by Godfrey de Bouillon, entered Syria. Next year Jerusalem itself was besieged and captured, the garrison and inhabitants massacred, and the Crusaders attained the end of their laborious warfare in the possession of the Holy Sepulchre. Godfrey was elected King of Jerusalem, and was succeeded by his relations until the year 1187, when the reigning king, Guy de Lusignan, was taken prisoner in a desperate battle with Saladin, and the city fell again into the power of the Moslems.

Richard I. of England and Philippe Auguste of France, who headed the third Crusade, were unable to retake the city, though they appointed nominal kings over it. The last of them, John of Brienne, obtained the aid of his son-in-law, Frederick II. of Germany, against the Moslems. The city was yielded to the Emperor, through a treaty with the Sultan Melek-ed-dîn of Egypt in the year 1229, on condition that the ruined walls should not be rebuilt.

In 1240 Jerusalem again fell under Mohammedan rule, being taken by the Sultan of Damascus; but three years later his successor yielded it to the Christians, with other cities, to purchase their assistance in a war which he was meditating against the Sultan of Egypt. The walls were then rebuilt, and extended on the south to include the **Cœnaculum**, or present **Mosque of David** (*see* pp. 100, 102). In the year

1244, a Tartar horde, the Kharezmians, took the city, and treated the inhabitants with great cruelty. Shortly afterwards they were dispersed by the Mohammedans of Syria, and it has been a Moslem city ever since that time. In the year 1517 the place was taken, with the rest of Syria and Egypt, by the Ottoman Sultan Selim I., and in 1542 its present walls were built by Soliman the Magnificent. Napoleon planned the siege of the city in the year 1799, but gave up the idea. In consequence of a revolt, induced by over-taxation, it was bombarded by the Turks in 1825. In 1831 it submitted to the Pasha of Egypt, Mohammed 'Ali, but by European interference he was deprived of his possessions in Syria, and in 1840 Jerusalem again owned the Turkish sway, under the Sultan Abd-el-Mejid. In 1862 it was visited by H.R.H. the Prince of Wales (now King Edward VII.); in 1869 by the Emperor Francis Joseph of Austria, and the Crown Prince Frederick of Prussia, afterwards the Emperor Frederick; and in 1898 by the Emperor William II., his son; the whole of the arrangements being under the direct supervision of the late Mr. J. M. Cook, head of the firm of Thos. Cook & Son. In 1881 the population was suddenly increased by several thousands of Jewish fugitives from Russia.

It may assist the traveller to refresh his memory with the story of the Fall of Jerusalem, and we do so in the graphic words of a former Archbishop of Canterbury.

The Fall of Jerusalem.—"It was now the 13th Abib (March-April, A.D. 70), and the city, even at this time of mortal conflict, was crowded with worshippers who had come from distant countries to adore the God of their fathers in His holy and beautiful house, to which the heart of every Jew turned with longing as his home. . . . As Titus drew near, he stationed the tenth legion at the foot of the Mount of Olives. The third or outer wall, erected by Agrippa, and the suburb, soon fell into his hands. But more than one tremendous sally of the infuriated defenders soon taught him the danger of an assault upon the more ancient precincts of the town. Taking up his station about a quarter of a mile from the wall, he cast a trench about the city, and compassed it round and kept it in on every side. And soon famine began to do its work more effectually than the sword of the Romans. All this time the mad party-spirit of the defenders made them war with one another at every moment they could spare from their warfare with the Romans. Now, two well-known

parties of robbers and fanatics, under Eleazer and John of Giscala, were in the Temple, while another, under Simon, occupied the upper part of the city. Assassins prowled through the streets, and in every house there was a death. Meanwhile famine rages, and the well-known story of Mary of Bethazor fulfilled the most melancholy page of Old Testament prophecy—'the tender and delicate woman' of Deut. xxviii. 56 (cf. Lam. iv. 10); the parallel to which, in 2 Kings vi. 28, is mentioned as the lowest misery in the siege of Samaria. Between the 14th of Abib, when the siege began, and 1st of Tammuz, it is said that 115,000 bodies had been buried in the city at the public expense; and the Roman general wept as he saw the misery, calling heaven to witness that not his enmity, but the madness of the Jews themselves, was the cause of these unheard-of sufferings. At length, by the latter weeks of July, the Antonia was stormed. The daily sacrifice had ceased, no hope seemed left, and the defenders of the Temple were exposed to an irresistible assault from the fortress, which commanded its courts. But their furious zeal made them defend the holy precincts inch by inch. Titus himself watched the assault, and urged on his soldiers, but to little purpose. It was not till August (9th of Ab), the day, it was remarked, on which the King of Babylon had destroyed the first Temple, that all was lost. Titus, it was well known, was anxious to save the magnificent building, hallowed by the religious associations of so many centuries; and this may account, in part, for the slow progress of his victory. But on this fatal evening, a soldier, against orders, cast a brand into a small gilded doorway on the north side, and in a few moments the whole Temple was in a blaze. A loud shriek of horror from the defenders announced the catastrophe to Titus, who had retired to rest, intending to begin the assault next morning. Wildly rose the uproar; blazing rafters lighted up the darkness, while all around the crackling of the flames and the crashing of the falling roofs mingled with the shouts of the victors and the death-cry of the Jews. Titus rushed forth, and in vain gave orders to stay the conflagration. His soldiers were in the Holy of Holies; they seized upon the treasures, which were scattered all around; not even Roman discipline could restrain them, and 'the abomination of desolation' took possession of the holy place. When the flames subsided, nothing was left of the Temple but a small portion of the outer cloister.

"Even in this hour of horror the wild fanaticism of the Jews was scarcely quelled. The Messiah had been looked for as a deliverer by many even in this last extremity. The small remnant of the cloister was now burned by the Roman soldiers, and 6,000 unarmed people, with women and children, were destroyed in it, who had been led up to the Temple shortly before by a false prophet, confident that a great deliverer was at hand. But the actual destruction of the Temple—not one stone left upon another—was a death-blow ; the spirit of the wildest was now effectually broken. The upper city (the stronghold of Zion) still, indeed, resisted. There Simon had been joined by his rival John. Some time was necessarily lost before the Romans could raise their works against the steep bank of the valley of the Tyropœon. When they did commence the assault they found that the defenders had lost their wonted courage ; when, on the 8th of Elul, the Romans burst, with shouts of triumph, into the last stronghold of their enemies, they found little but silent streets and houses full of dead bodies ; while John and Simon long baffled all search, being concealed amidst the ruins and in the subterranean passages.

"Thus Jerusalem was utterly cast down. A portion of the western wall and three great towers (p. 87) were left standing, to shelter the Roman soldiers ; but all the city, Zion, Akra, and the Temple, was left in a mass of scarcely distinguishable ruins.

"The fearful catalogue which Josephus has preserved of those who lost their lives in the siege and the massacre which had preceded it in this war, tells us that they exceeded 1,300,000. And even if this be supposed to be an exaggeration, no one can read the account of the horrors of the war, and especially of its last struggle, without seeing that it well called for that terrific imagery with which its approach had been announced in our Lord's prophecy."

The Bible events and allusions in connection with Jerusalem are so numerous that it is impossible in the limited space of a Handbook to enumerate them. "The name Jerusalem is used eight hundred and eighteen times in the Scriptures of the Old and New Testaments" (*Osborn*). Moreover, most of the principal events are still associated by tradition with certain spots pointed out to the traveller, and they will be referred to in the descriptions of those places. No one reading the brief summary of the history of Jerusalem,

or the pathetic details of its fall, can help recalling some of those touching voices of prophecy which, like a long wail through the ages, have mourned for Zion. This is the burden of the Old Testament :—

"How doth the city sit solitary *that was* full of people ! *how* is she become as a widow ! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary ! She weepeth sore in the night, and her tears *are* on her cheeks : . . . she dwelleth among the heathen, she findeth no rest : . . . And from the daughter of Zion all her beauty is departed : . . . Zion spreadeth forth her hands, *and there is none to comfort her*" (Lam. i. 1-3, 6, 17).

And this, more pathetic still, is the burden of the New Testament :—

"O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not ! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).

The Situation of Jerusalem is described thus : "Jerusalem is builded as a city that is compact together : . . . Peace be within thy walls, *and* prosperity within thy palaces." "*As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people" (Psa. cxxii. 3, 7, cxxv. 2). And of Zion it is said : "Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell *it* to the generation following" (Psa. xlviii. 12, 13). Solomon can find no metaphor stronger than : "Comely as Jerusalem" (Sol. Song vi. 4).

Modern Jerusalem.

Most travellers have a feeling of disappointment on first seeing Jerusalem, its magnitude is so much less than the imagination had pictured. Associated as it is with the grandest and most sacred events of history, it is difficult to feel that this little town, around whose walls you may walk in an hour, is the Holy City. And, indeed, it is not ; for the city whose streets Jesus trod was about a third larger. Then Zion, a large part of which is now a ploughed field, was covered with palaces ; and on every side, where now the husbandman pursues his toil, or desolation reigns, were magnificent structures befitting a great capital.

One is surprised also to find how little remains of the ancient city. The present walls were built in the sixteenth century—only a few courses of stone in them belonged to the ancient walls. Its houses are all new, except that here and there a foundation course indicates an ancient period. The rock crops out in the Temple area, at the Church of the Holy Sepulchre, and on the brow of Mount Zion. But the City of Solomon lies buried under the *débris* of many sieges and captures of Jerusalem. You must dig from thirty to a hundred feet to find it. Jerusalem that was, is “on heaps,” “wasted and without inhabitant.” Excavations have shown that the foundations of the ancient walls are, in some places, 130 feet below the surface. In digging for the foundation of new buildings, the workmen sometimes dig through a series of buildings, one above another, showing that one city has literally been built upon the ruins of another; and the present city is standing upon the accumulated ruins of several preceding ones (p. 63).

All this throws great doubt on many of the present sacred places of Jerusalem; the real localities lie buried far beneath the surface of the present city. But the natural features of the country remain substantially unchanged. “The mountains . . . round about Jerusalem” (Psa. cxxv. 2), which were of old her bulwarks, are still there. Here are Olivet and the brook Kidron; Zion and Moriah. Kings and prophets and holy men looked on these scenes, and the feet of the Son of God trod the ground on which we here walk. Somewhere in the buried city under our feet He did bear His cross; and these hills we tread trembled by the earthquake’s power when He expired.

It is only gradually that the explorer finds out how much that is ancient—Jewish, Christian, and Arab remains—can still be seen within and around the city.

Jerusalem stands on four hills, once separated by deep valleys, which are now partially filled by the *débris* of successive destructions of the city. The traditional, and probably the actual, Zion of our Lord’s time, the most celebrated of these, is on the south-west, rising on its southern declivity 300 feet above the valley of Hinnom, and on the south-east 500 feet above the Kidron. The Tyropœon sweeps around its northern and eastern bases, separating it from Akra and Moriah. Zion was the old citadel of the Jebusites, and “the City of David.” Mount Moriah is on the east, separated from

Zion by the Tyropœon, and from Olivet by the deep gorge of the Kidron. This is much lower than Zion. It was the site of the ancient Temple, and is now crowned by the Mosque. On the north-east is Mount Bezetha, a hill higher than Moriah, which was enclosed within the walls, after the time of Christ, by Herod Agrippa. Mount Akra is on the north-west. It is separated from Zion by the Tyropœon, and from Bezetha by a broad valley running southward into the Tyropœon, as it sweeps around the foot of Zion. It will be seen, therefore, that the city slopes down from the north-west to the south-east; and standing on the north-west angle of the wall, you are at the highest point, and see Moriah far below on the south-east, with the Tyropœon on the west of it, running down between it and Zion to the junction of the Kidron with Hinnom. The spur of Ophel, stretching southward from the Temple area to the Pool of Siloam, and lying between the Valley of Jehoshaphat on the east and the Tyropœon on the west, has of late years come to be considered by some writers as the site of the City of David and the Zion of Old Testament times. This, however, is a theory which has not yet been proved, and must be regarded as doubtful. The wall of the city is irregular, conformed to the hills over which it passes, but substantially "the city lieth foursquare." A walk around the outside of the wall commands a view of all the exterior objects of interest (p. 100).

Excavations in Jerusalem.

(For full details, see the *Memoirs and other publications of the Palestine Exploration Fund to date.*)

Jerusalem was surveyed by Sir Charles Wilson in 1864. Excavations of great importance, carried in some instances to a depth of 110 feet, were made on the Temple hill, to the base of its walls, by Sir Charles Warren (1867-1870), and many disputed questions were thus settled, including the extent of Herod's enclosure, the line of the Ophel wall to the south of the Temple, and the length of the great Tyropœon Bridge to the west, near the south-west angle. Subsequently (1872-1882) the rock levels were traced throughout the city by Herr Konrad Schick and Colonel Conder. In 1874 the fine rock scarp on Zion was explored by Mr. Henry Maudslay, representing the ancient south-west angle of the upper city.

In 1880 the celebrated Siloam inscription was accidentally discovered by a schoolboy who was bathing in the water, in the rock-cut tunnel from the Virgin's Pool, close to its mouth above the Pool of Siloam. It was copied in the following year by Colonel Conder, and is now in the Museum at Constantinople (*see* p. 106). This Hebrew inscription some scholars place about 700 B.C. The recent excavations on Zion and Ophel, by Dr. Bliss (1894-7), followed the line of wall from Maudslay's scarp to Siloam. The ruined foundations belonged to two periods, supposed by Dr. Bliss to be that of the Kings and of Nehemiah's time respectively. He also followed for some distance a mediæval wall on the western hill (*see* p. 57), built about 1243 A.D. A Christian chapel of the fifth century was found just north of the Pool of Siloam, and an inclined way with steps at intervals leading up the Tyropœon towards the south-west corner of the Temple, which some suppose to be referred to in Neh. iii. 15, xii. 37. M. Clermont-Ganneau also made interesting discoveries in the city (1864-1874).

Present Size and Aspect of Jerusalem.

The town within the walls covers an area of two hundred and ten acres, of which thirty-five are occupied by the **Haram-esh-Sherif** (Temple enclosure); the remaining space is divided into different quarters, the two Christian quarters—including the south-west part, occupied by the Armenians—taking up the western half; the Mohammedans have the north-east portion; the Jews the south-east. The walled circumference is very nearly two and a quarter miles, while the extent of the city may be illustrated by the fact that it hardly would occupy the space included between Oxford Street and Piccadilly on the north and south, and Park Lane and Bond Street on the east and west.

Jerusalem stands on a bald mountain ridge, surrounded by limestone hills, glaringly white. It is enclosed by **walls** averaging about thirty-five feet in height. Around the walls are thirty-four **towers**, and in the walls are eight gates, seven open and one closed. The open gates are—

(1) The **Jaffa Gate**, called by the Arabs *Bâb-el-Khalil*—Gate of Hebron, or "The Friend"—on the west. It leads to Hebron and Jaffa.

(2) The **New Gate**, called *Bâb es Sultan Abd ul Hamid*,

opened August, 1889, situated in the north-west portion of the town, between the **Jaffa Gate** and the **Damascus Gate**.

(3) The **Damascus Gate**, called St. Stephen's Gate in the twelfth century, and now *Bâb-el-'Amûd*, or Gate of the Column, on the north between the two ridges of the city, and leading to Samaria and Damascus.

(4) The **Gate of Herod**, called by the Arabs *Bâb es Zahery*, i.e., the Gate of Flowers.

(5) The Gate of the Tribes, *Bâb-el-Asbât*, or, according to the modern Franks, **St. Stephen's Gate**, now the reputed site of the stoning of Stephen (p. 86), leading to Olivet and Bethany; also called *Bâb Sitti Miriam*, "Gate of my Lady Mary," as leading to the Church of the Virgin's Tomb.

(6) The **Dung Gate**, or the Gate of the Western Africans, *Bâb-el-Mughâribeh*, leading to Silwân (Siloam).

(7) **Zion Gate**, or Gate of the Prophet David, *Bâb en-Neby Dâûd* (from the Mosque of David outside), on the ridge of Zion.

The closed gate is

(8) The **Golden Gate**, *Bâb ed-Dahariyeh*, i.e., the Gate of Conquest, in the eastern wall of the Haram (p. 85).

Streets.—The principal are—"The Street of David," leading from the Jaffa Gate to the Haram; "The Street of the Gate of the Column," which runs from the Damascus Gate until it is joined by the "Street of the Gate of the Prophet David," under which name it continues to Zion Gate. "Christian Street," which runs from the Street of David to the west of the Church of the Holy Sepulchre. The *Viâ Dolorosa* begins at the Serai, and terminates east of the Holy Sepulchre Church (p. 93).

Within the last fifty years—in fact, since 1864—extensive building operations (both Jewish and Christian) have been carried out, especially on the north and west, outside the old walls.

Population. Religions.

The population of Jerusalem is variously stated. Recent estimates give it as about 55,000, including about 8,000 Christians.

The **Moslems** number about 12,000, and are for the greater part natives, with a colony of Africans from Morocco.

The **Jews** number about 35,000, and are divided into six

sections—the *Sephardim*, of Spanish origin, and the *Ashkenazim*, chiefly of German, Russian, and Polish extraction; the Jews of Yemen (Arabia); the Jews of Aleppo, Damascus, and Bagdad; the Gurgee, Persian, and Bokharli Jews from the Caucasus, Persia, and Turkestan; and the *Karaim* (Karaites) from the Crimea.

Some Jews in Jerusalem are sustained by charity, Jews everywhere having sent contributions, called *Chaluka*, to their poor brethren of the Holy Land. Many have come hither as a pious act, and among devout Jews burial at Jerusalem has been looked upon as a great desideratum. "The Rothschild Hospital," founded in 1855, has done much good service: Sir Moses Montefiore's mission was to assist the Jews, not by indiscriminate charity, but by giving them means and scope for labour. In January, 1875, being in the ninety-first year of his age, he resigned his position as President of the Board of Deputies of British Jews, and a testimonial to him having been resolved upon, he requested it might take the form of a scheme for improving the condition of the Jews in Palestine generally, and Jerusalem particularly.

The overcrowding by refugees (1881–1893) led to terrible misery among Jews, partly relieved by their own industry, partly by Christian aid, and also by the exertions of their rich brethren.

The **Greek Church** (p. 97) flourishes in Jerusalem, having at its head the Patriarch of Jerusalem, who resides here in the convent beside the Church of the Holy Sepulchre. Fourteen sees are subject to him. The Greeks have about twenty monasteries in the neighbourhood.

The **Syrians** are few in number. Their Bishop resides in the Convent of St. Mark, on Zion (p. 98).

The **Armenians** number in all about 800. Their Patriarch, who is styled "Patriarch of Jerusalem," lives at the monastery on Zion (p. 87).

The **Copts** (p. 73) have three monasteries, at one of which their Bishop resides (p. 97).

The **Latins** (p. 97) number about 2,800. They have churches, monasteries, convents, an industrial school, two girls' schools, and a hospital. The Latin Patriarchate is in the north-west part of the city.

There are several Christian institutions already in efficient working order for the Jews in Jerusalem—The House of Industry, Girls' Work School, etc.

The **Protestants** have but a small, though exceedingly useful, community in Jerusalem.

A Mission of Enquiry was instituted in 1820 by the Society for Promoting Christianity amongst the Jews. Dr. Dalton, the first medical missionary, came to reside here in 1824. The church is on "Mount Zion." In connection with it are a hospital, three dispensaries, boys' and girls' boarding schools, an industrial institution for young men, with workshops, and a similar institution for young women. The Church Missionary Society, in addition to the native Protestant community under a native pastor, has a college for young men and a large boys' school, known as "Bishop Gobat's School," on "Mount Zion."

The C.M.S. also has both medical missions and schools all over Palestine. The "Jerusalem and the East Mission," under the personal direction of the Right Rev. Bishop Blyth, has institutions for both boys and girls in connection with the collegiate Church of St. George (p. 112), near the Tombs of the Kings. In connection with the German Lutheran Church, whose centre of worship is the handsome "Church of the Saviour," south-east of the Holy Sepulchre (p. 96), there are some excellent institutions for the benefit of the people of the land. Special mention must be made of the Hospital, and the excellent Girls' Orphanage, both belonging to the Kaiserswerth Deaconesses, and a most valuable institution for training young Syrian orphans in trades, known as "Schneller's Orphanage," situated a mile and a half west of the city.

The **British Ophthalmic Hospital**, under the control of the Knights of St. John of Jerusalem, is an excellent institution, situate on the Bethlehem Road, near Jerusalem (see p. 380).

The **Leper Asylum**, conducted by the Moravians, with upwards of 60 inmates, is well worthy of support.

Health of Jerusalem.—This town is healthy in spring and winter, but residents are subject to malarial fever in summer and autumn, though less so than in the plains.

The mean temperature, for a series of ten years, was, according to Dr. Chaplin—

		Fahr.			Fahr.
January	...	48·4°	July	...	73·8°
February	...	47·9°	August	...	76·1°
March	...	55·7°	September	...	71·5°
April	...	58·4°	October	...	68·6°
May	...	69·3°	November	...	59·9°
June	...	72·8°	December	...	51·4°

[*In Jerusalem, the places of interest are so close together that it is almost unnecessary to indicate any special "walks," as the traveller will in all probability stroll on from place to place, and find that in a few such strolls he has compassed the city and its sights. For the sake of those who wish to make a systematic tour of the city, the following descriptions, beginning with the Church of the Holy Sepulchre (see below), and the Dome of the Rock (see p. 79), are given in the order in which they may be visited with the least trouble and loss of time.*]

WITHIN THE WALLS.

The Church of the Holy Sepulchre.

[*The church is in the Christian Quarter, entered from the south by a street called Palmer Street in the twelfth century.*]

No one can approach this spot without a very reverential feeling. It is the shrine at which millions have worshipped in simple faith, believing that here our Lord was crucified, that here His body lay, that here He revealed Himself after His resurrection. The question, which is now the great controversy, is this: Calvary and the Holy Sepulchre stand now in the very heart of the city, far within the present walls. Could the site have been *outside* the walls about 30 A.D.? If it was, then this may be the very spot where the cross stood on Calvary, and the Sepulchre may be that which Joseph of Arimathæa gave, "wherein was never man yet laid" (John xix. 41).

It is a pity to disturb the mind of the traveller on the threshold of such a sacred spot, and we have no intention of giving an elaborate epitome of the various sides taken in the controversy. For a careful account of this subject, see *Golgotha and the Holy Sepulchre*, by the late Sir Charles W. Wilson (1906), and *Ancient Jerusalem*, by Dr. Selah Merrill (1906). The Scripture account is as follows:—

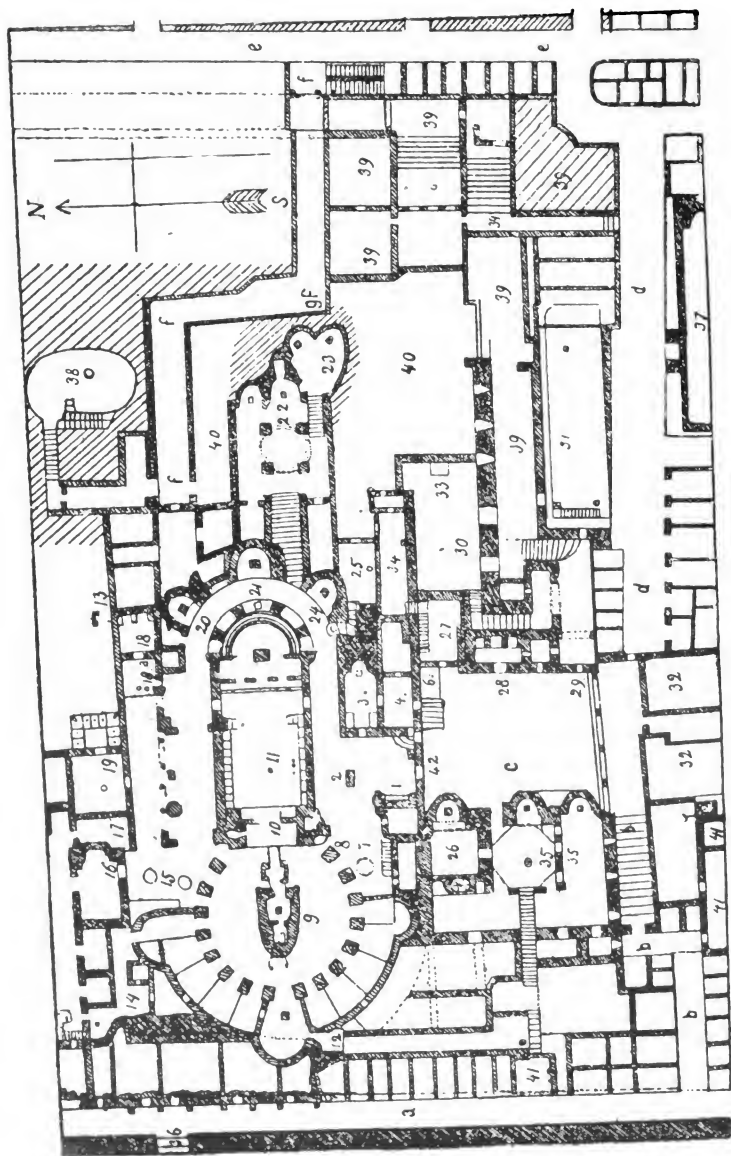
"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 11, 12). He was taken from the judgment hall "unto a place called Golgotha, that is to say, A place of a skull" (Matt. xxvii. 33). The place where Jesus was crucified was

"nigh to the city" (John xix. 20), and appears to have been beside some public thoroughfare. "And they that passed by reviled him" (Matt. xxvii. 39).

The story of the removal from the cross and the burial in the sepulchre is given thus minutely in St. John's Gospel: "And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand" (John xix. 38-42). In the Gospel of St. Mark the additional information is given that they "laid him in a sepulchre which was hewn out of a rock, and rolled a stone into the door of the sepulchre" (Mark xv. 46).

There is no *historical* evidence that the site of the Holy Sepulchre was determined until the fourth century, when it is stated by Eusebius that over the sepulchre had been erected a Temple of Venus. Constantine built a group of edifices over the sites A.D. 335. The Sepulchre was enclosed in a semicircle of pillars. To the east, the great basilica included Calvary; east again, the entrance court extended beyond the limits of the present church. These buildings were destroyed by the Persians in 614; rebuilt 630. In 969 fire partly destroyed the church; and the Moslems ruined it in 1010. The present church was built by the Crusaders in 1103, to enclose the older chapels, rebuilt in 1037-48.

The history of the church has been so often recorded, and is such a lengthened story of vicissitudes, that it is out of the province of this book to enter minutely into it. (See the works of Robinson and De Vogüé, and the *Memoirs* of the Palestine Survey, with Sir C. Wilson's Survey *Memoir*.)



PLAN OF THE CHURCH OF THE HOLY SEPULCHRE.

- a. Christian Street.
- b. The passage leading from Christian Street down to the Court of the Holy Sepulchre Church.
- c. The Court of the Church of the Holy Sepulchre.
- d. The old Street of Palms (*i.e.*, the one going from the Court of the Church eastward to the Saviour's Church and the Russian buildings), leading into Street Khan ez Zeit.
- e. Eastern Street, called Khan ez Zeit.
- f. Lane to the Coptic and Abyssinian Convents. g. New entrance to Abyssinian Convent.
1. Place of the Mohammedan guard of the Church.
2. Stone of Unction.
3. Chapel of Adam (or Golgotha).
4. Sacristy of Greek Archimandrite and Collection of Antiquities.
5. The Calvary Rock (above 3 and 4).
6. Greek Chapel of the Egyptian Mary (below) and the Chapel of Mary's Agony belonging to the Latins (above).
7. Standing place of the Women at the Entombment.
8. Altar of the Greek Catholics.
9. The Holy Sepulchre.
10. The Royal Arch.
11. Centre of the World.
12. Rock-tombs of Joseph and Nicodemus (Syrian Chapel).
13. Rock and Tombs under the Coptic Convent.
14. A small covered Court, with the main Cistern of the Church.
15. Places where Jesus and Mary Magdalene, thinking Him to be the gardener, stood.
16. Latin Chapel of Apparition, Pillar of Scourging.
17. The Latin Sacristy.
18. The Prison of Christ (Greek).
- 18a. The Bonds of Christ.
19. The Latrines.
20. Greek Chapel of Longinus (Greek).
21. Chapel of the Parting of the Garments (Armenian).
22. Chapel of St. Helena (belongs to the Armenians).
23. Chapel of the Invention of the Cross (belongs to the Latins).
24. Chapel of the Crown of Thorns (Greek property).
25. Refectory of the Greeks.
26. The Bell Tower, Greek Chapel of the Forty Martyrs (below).
27. The Coptic Church of the Archangel Michael.
28. Chapel of St. James (belongs to the Armenians).
29. Entrance to the Greek Convent of Abraham.
30. The Greek Church of the Apostles (above), and (under) a Hospice.
31. A great Byzantine Cistern, shops and lodgings for Pilgrims.
32. Gethsemane Convent of the Greeks.
33. An opening for giving light to rooms below and the Pilgrims' Dining-room.
34. Church of the Abyssinians.
35. The Greek Church for Baptism, called Mâr Y'akûb (St. James).
36. Beginning of the Street leading westward to the Greek Patriarchate.
37. The new German Evangelical Church of the Saviour (St. Mary the Great).
38. Cistern of St. Helena under Coptic Convent.
39. Russian Buildings, Church, Hospice, etc.
40. Abyssinian Convent (large Court, with many small Houses).
41. Mosque, site of the Hospital of St. John.
42. Tombstone of Sir Philip Daubeney (d'Aubigny), one of the signatories of Magna Charta.

In favour of the traditional site of the Sepulchre it is urged that an undisputed Hebrew tomb (now called of Nicodemus) exists just west of the Holy Sepulchre itself, and that other and similar tombs have recently been discovered in the Coptic Convent north-east of the church and close by. But the Rabbis (about 150 A.D.), in the Talmud, inform us that ancient sepulchres were known to be hidden underground within the walls of Jerusalem.

As the traveller enters **The Court**, which is a little lower than the street, he will notice first the vendors of rosaries and relics, and a miscellaneous collection of beggars, more or less deformed; then, if any special service is going on, a guard of Turkish soldiers, stationed here to keep the peace between the rival sects; if no special service demands that they should be drawn up in the courtyard armed, they will be seen in the porch or vestibule of the church. Then he will look at the south **façade** of the church (twelfth century), with its fine sculptured lintels, and pass by the gravestone of Philip d'Aubigny (died 1236 A.D.), a personage well known in English history, his name figuring as that of one of the Barons who signed Magna Charta.

[The best Time to Visit the church is early in the morning. It is generally closed from 10.30 a.m. to 3 p.m.; but permission can be obtained to remain after 10.30 a.m. on payment of a fee. The morning light is the best for seeing the church.]

Entering by the door on the south of the church—the principal entrance—the first of the many places of interest pointed out in this wonderful building, or series of buildings, is the **Stone of Uncion**, where the body of our Lord was laid for anointing when taken down from the cross. The stone, which so many thousand pilgrims kiss, is not the stone which tradition calls the Stone of Uncion, that being buried beneath the present slab, which was placed here in 1818. Lamps and large candelabra hang over the stone, and these belong to Armenians, Latins, Greeks, and Copts, although this portion of the church is the property of the Latins.

A few steps to the north-west is a stone enclosed with a railing. This is the **Station of Mary**, marking the spot where she stood while the body of Jesus was being anointed, or where she stood watching the tomb. A few steps further on to the right, and we enter **The Rotunda**. The dome is sixty-five feet in diameter, dating only from 1868, for the

older dome of the sixteenth century was destroyed by fire in 1808, and twice renewed.

The Holy Sepulchre stands in the very centre of the Rotunda. It lies within a small chapel, twenty-six feet long by eighteen feet broad, built of the Santa Croce marble. A very low doorway leads to it from the eastern vestibule. It is very small, being only six feet by seven feet, or forty-two square feet in area, of which space nineteen square feet are taken up by the marble sarcophagus shown as the Tomb of the Lord. The chapel, marble-cased throughout, so that no rock is anywhere visible, is lit by forty-three lamps, always burning.

The Sepulchre has a vestibule to the east, called the Angels' Chapel, in the centre of which is part of the stone which the angels rolled away from the mouth of the tomb. The fifteen lamps belong to the different sects. Outside are six large candlesticks.

The Rotunda is common to all the Christian sects.

Whatever may be the emotions of the traveller as he enters this most remarkable place in the world, he should at least tarry here awhile to observe, respectfully, the feelings of others; and no one can witness the passionate devotion of pilgrims without sympathy.

Coming now into the Rotunda, it will be well to make a tour of all the notable places, and the following order is recommended: Joining the Sepulchre on the west is the **Chapel of the Copts**, their property since the sixteenth century. Near to this is the **Chapel of the Syrians**, beside which is a rocky grotto, with tombs, to see which a candle is necessary. Two of these are said to be the tombs of Nicodemus (p. 72) and Joseph of Arimathea; two are walled up, and there are others at a lower level.

Returning to the Rotunda, we find on the north of the Sepulchre a Latin vestibule, with slabs of marble inlaid, and radiating from a central stone, where Mary Magdalene stood when Jesus said to her, "Woman, why weepest thou?" And "She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John xx. 15).

Ascending now by three steps to the church of the Latins, we enter the **Chapel of the Apparition**. According to a fourteenth-century legend our Lord here appeared to Mary after His resurrection. On the right is an altar, and on it a

stick, called the Rod of Moses ; by putting one end of the stick into a hole over the altar, a stone is touched called the **Column of the Scourging**, to which Christ was bound when scourged by order of Pilate. This column, now only shown to Latins on the Wednesday in Holy Week, was exhibited by Latins in the thirteenth century in the reputed house of Caiaphas on Zion. The present site was here shown as early as 1586 A.D.

From the door of the Latin Church, turn to the right into **The Sacristy**, where the reputed sword and spurs of the gallant Godfrey de Bouillon are shown. With this sword he is said to have cloven a giant Saracen in twain ; it is the same sword with which the Knights of the Holy Sepulchre are girt, when invested with that honourable order. Leaving this place, we turn to the left, past several columns, and come to a Greek altar, near which are two holes in the stone called the **Bonds of Christ**, next a small chamber, called the **Prison of Christ**, where, it is said, He was incarcerated prior to the crucifixion. Continuing a few steps eastward along the aisle, we have, on our left, the Greek **Chapel of Saint Longinus**, the Centurion, who said, "Truly this man was the Son of God" (Mark xv. 39). The stone is pointed out on which it is said he was beheaded for preaching the Gospel. Others say that Longinus was the soldier who pierced the side of Christ with a spear. Near to this Chapel is the Armenian **Chapel of the Division of the Vestments**. "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take" (Mark xv. 24).

Near this chapel there is a flight of twenty-nine steps leading down into the Armenian **Chapel of St. Helena**, one of the most interesting of the many buildings of the church, inasmuch as it is under where the basilica of Constantine once stood. The massive pillars date, perhaps, from the seventh century, the pointed vaulting from the time of the Crusades. Here is an altar to Dismas, the penitent thief, and another to Helena. Near it, to the right, is a niche in a low wall overlooking the cave below, and called the Chair of Helena, said to be the place where she sat when search was being made for the true cross. This story is, however, not noticed by historians until a century after the time of Helena's visit to Palestine.

Descending thirteen steps more, we reach the **Chapel of the Finding of the Cross**. The legend will be remembered—

how the Empress was divinely directed to this spot ; how she watched the digging until eventually the three crosses, with nails, crown of thorns, superscription, and other relics were found. How it was difficult to ascertain which of the three was the true cross, and at last they were sent to a noble lady at the point of death, and were one after the other laid in her bed, and as soon as the third cross touched her body she was immediately cured of her otherwise cureless malady, and thus the identity of the true cross was established. The commemoration of this event is called in the calendar "The Invention of the Cross." In this chapel, which belongs (right) to the Greeks, and (left) to the Latins, will be seen, in a slab, a beautiful cross ; a bronze statue of Helena ; and a Latin inscription on the wall, commemorating the visit, in 1857, of the unfortunate Maximilian, Archduke of Austria, afterwards Emperor of Mexico, who was shot at Queretaro by the victorious republican insurgents, June 19, 1867. It will be observed, too, that the steps which we reascend are cut in the rock, and yet sound hollow. It is supposed to be an old cistern.

Returning to the aisle at the head of the steps, we find, at a few feet to the left, the **Greek Chapel of the Crown of Thorns**. Here is a greyish column on which tradition says our Lord sat while "the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews ! and they smote him with their hands" (John xix. 2, 3). A few paces west of this altar is a door on the right, through which we enter the nave of the Crusaders' Cathedral, now the **Greek Church**, larger and more gorgeously decorated than the chapels of any of the other sects. It has a large apse behind the great screen at the east end. Here is the seat of the Patriarch, and reserved places for other dignitaries of the Church. In the centre of the marble pavement is a short column marking the **centre of the earth**. The frescoes on the inside of the Dome, representing the Vine of David, are, perhaps, as old as the twelfth century, but are greatly defaced.

West of the Greek Church is the Holy Sepulchre. Returning, therefore, to the aisle by the same door through which we entered, and then to the right, we have before us a flight of eighteen steps, which we ascend, and arrive at **Calvary** (*see* p. 111)—the upper Chapel of the Crucifixion, fourteen and a half feet above the level of the Chapel of the

Sepulchre. "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke xxiii. 33). In the eastern end of this chapel is an altar, under which is a hole through a marble slab to the solid rock. This is where the Cross of the Saviour is said to have been planted; two other holes, or sockets, right and left, are pointed out as the place of the crosses for the two thieves. Visitors are permitted to put their hands into these sockets. Under Calvary is the **Chapel of Golgotha**—*Golgotha* signifying in Hebrew a skull—and a curious mediæval tradition affirms that Adam was buried here. "The legend has more poetry in it than many, for one cannot but think that the *idea* in it is, that the blood of the atonement was destined to fall upon the head of the first transgressor." Near the altar, on Calvary, is a long brass cover over a **Rent in the Rock**, said to have been made at the time of the Crucifixion. "The earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose" (Matt. xxvii. 51, 52). To the right of the upper Chapel of Calvary is the Chapel of the Exaltation of the Cross. All the adornments of this place are of the richest and most profuse description. The low vaulted roof is covered with painted designs, probably of considerable antiquity. It is a question of *taste* whether, supposing this really is the actual Calvary, it would not have been better to have left it as the bare rock in the Temple has been left, strikingly significant in the beauty of its simplicity. To the south is a small Chapel which we can see through a window. It is the Latin **Chapel of St. Mary**, said to be the spot where the mother of our Lord, and the beloved disciple, stood at the time of the Crucifixion, when one of the most touchingly pathetic incidents in the Gospel history occurred: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*" (John xix. 25-27).

Opposite this window, on a column in the centre of the chapel, is a good painting of the Virgin and Child.

Descending now the stairs at the south-west end near the great door of the church, we turn to the right and enter the

Chapel of Adam (*or* Golgotha), under the Chapel of the Crucifixion, west of which were once the **Tombs of Godfrey de Bouillon** and **Baldwin I.** (the former to the south): they were desecrated in 1244 A.D. by the Kharezmians, but still existed till the fire of 1808 A.D. In the eastern end of this lower chapel there is an altar standing over—it is alleged—the **Tomb of Melchizedek.** The **Rent in the Rock,** which we saw in the upper Chapel, could also be seen from here by moving the brass which covers it. Latterly, however, a door has been placed here, which can only be opened for backsheesh.

To visit the Chapel of St. John Eleemon we turn to the west, past the Stone of Uncion; and, behind the Station of Mary, is a flight of steps leading up to the small church, south of which are the Chapels of Forty Martyrs and St. James (Greek).

The Church of the Holy Sepulchre is the joint property of the Greeks (who have the largest share), the Latins (Catholics), Armenians, Syrians, Abyssinians, and Copts. The two latter hold the least property here. Each of the sects take their turn in making processions to the holy places and worshipping at the sacred shrines. Chapels and stations peculiar to any one sect are ignored by others; for instance, the Chapel of St. Longinus (p. 74) belongs to the Greeks, and they do homage there, but the Latins ignore the tradition, and so pass it by when making their processions.

The Holy Fire.—In the north and south walls of the Holy Sepulchre vestibule are two holes, and every year, on Easter Eve, thousands of Oriental Christians assemble from all parts of the world to take part in scenes which have no precedent elsewhere in the Christian Church. Formerly the Latins took part in the festival, but since the sixteenth century they have withdrawn from it. In the twelfth century the fire sometimes appeared in the church which is now the Dome of the Rock, and not at the Sepulchre. It is said that on Easter Eve, when the Fire Bishop enters the Sepulchre, fire descends from heaven and lights the candles on the altar. The Bishop, who is alone in the sepulchre, passes out the fire through the holes. A bundle of burning tapers is handed to the priests, and the pilgrims, in wild excitement, rush with their tapers and candles to have them kindled from the sacred flame. Large sums are paid to have the candles lighted speedily by the priests, and these are passed on from one to the other until the whole church is illuminated. But the scenes which occur almost

every year are to be deprecated. Never, perhaps, in a religious edifice did such a scene occur as that recorded in Curzon's *Monasteries of the Levant*. In 1834 the seething crowd created a disturbance, the *finale* of which is thus graphically described by an eye-witness:—

“The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers, with their bayonets, killed numbers of fainting wretches, and the walls were spattered with the blood and brains of men who had been felled like oxen with the butt-ends of the soldiers' muskets. Every one struggled to defend himself, and in the *mêlée* all who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-stricken and frightened pilgrims appeared at last to have been more intent upon the destruction of each other than desirous to save themselves. For my part, as soon as I had perceived the danger, I cried to my companions to turn back, which they had done, but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha, equally alarmed with myself, was also trying to return. He caught hold of my cloak and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got away upon my legs (I afterwards discovered that he never rose again), and, scrambling over a pile of corpses, I made my way back into the body of the church. The dead were lying in heaps, even upon the Stone of Unction; and I saw full four hundred wretched people, dead and dying, heaped promiscuously one upon another, in some places above five feet high.”

A full account of the ceremony will be found in Colonel Conder's *Tent Work in Palestine*.

The traveller is recommended to go again and again to the Church of the Holy Sepulchre, as opportunity occurs. There is always some religious ceremony or festival going on; and, whatever may be the religious opinions of the visitor, there must always be a peculiar significance in the observance of these ceremonies within this building, visited by thousands upon thousands of pilgrims.

The Haram-esh-Sherîf.

Dome of the Rock.—Where once stood the Temple designed by King David, and executed by Solomon, rebuilt and restored by Zerubbabel and Herod, is now the Moslem shrine called the **Dome of the Rock**, or *Kubbet es-Sakhrah*, but sometimes erroneously called the Mosque of Omar (see p. 57). It occupies a part of the spacious area known as the **Haram-esh-Sherîf**, "The Noble Sanctuary," and stands on a raised platform or terrace.

Many important points in the controversies have been recently cleared up through the efforts of the members of the Exploration Fund (p. 63), and no doubt, now that so many scientific travellers visit the Holy Land, and the restrictions upon visiting the holy places of the Moslems are gradually being relaxed, more light will be shed from time to time on the vexed questions which have arisen as to various details.

Without giving an epitome of the questions at issue, the various arguments of those who have brought much learning and research to the study and identification of the holy places will be referred to as the description proceeds.

The Dome of the Rock stands upon the summit of Mount Moriah—tradition says upon the very spot where Ornan had his threshing-floor; where Abraham offered up Isaac; where David interceded for the plague-stricken people, and where the Jewish Temple, the glory of Israel, stood. No one can stand before this magnificent building, with its coloured tiles and marbles glistening in the sunlight, as once the "goodly stones of the Temple" shone before the eyes of the disciples, and not be moved with a strong emotion. One's thoughts rush away to the past when psalmists wrote and patriots sung of the Temple's glory. Hither the tribes came up; here shone forth the light of the Shekinah; here was the centre of the religious, the poetical, and the political life of God's chosen nation. And then one thinks of the defeats and disasters consequent upon disobedience; how glory after glory vanished, until alien powers desolated and utterly destroyed the holy place. One thinks of devout Jews in every land, oppressed and burdened, turning towards this sacred site, and remembering it with tears as they pray for restoration to their land. Above all, the Christian thinks of the little Child presented in its court by the Holy Mother; of the Youth, asking and

answering questions; the divine Man, "teaching and preaching the things concerning Himself."

These, and not the controversial points, will probably be the thoughts in which the traveller will indulge as he stands for the first time in the precincts of the Haram-esh-Sherif.

[In order to visit the Mosque it is necessary to have a Kawâs from the Consulate of the country to which the traveller belongs, and to be accompanied by a Turkish soldier. It is only under these conditions that the Government allow tourists to penetrate into the interior. Visitors are also required, on entering, to put on slippers over their boots.]

The Haram-esh-Sherif is surrounded by a wall 1,601 feet long on the west, 1,530 on the east, 1,024 on the north, and 922 on the south, and is entered by seven gates on the west, the principal one being the *Bâb-es-Silsileh*, or the **Gate of the Chain**. The "Prophet's" Gate, farthest to the south, in a vault, is now closed, but was one of the four gates of the Temple enclosure on this side (*see p. 90*).

Entering by the main gate, we have on the right hand the Mosque el-Aksa, and before us are steps leading up to the **Dome of the Rock**, or *Kubbet es-Sakhrah*. The building has eight sides, each sixty-eight feet long, and four doors, to the north, south, east, and west; the whole is covered with richly-coloured porcelain tiles, and a frieze of tiles runs round the whole building, upon which are written passages from the Korân. There are four gates, or arcades, facing the cardinal points of the compass, leading to the platform.

Tradition states that when the Caliph Omar took Jerusalem in A.D. 637 his first inquiry was for the site of the Jewish Temple. He was conducted to this spot, then a huge mound of filth and rubbish, and on the east he built a wooden mosque. The present shrine was built by 'Abd-el-Melek, in A.D. 688. The outer octagonal wall dates, however, with its gates, from the ninth century A.D.

The **interior** is gloomy, and sometimes so dark that one has to wait until the eye grows accustomed to it. It has two cloisters, separated by an octagonal course of piers and columns; within this, again, is another circle of four great piers and twelve Corinthian columns, which support the great dome. The thirty-six stained-glass **windows**, of great brilliancy and beauty, date from the fifteenth century. The **arches** are covered with glass mosaics, over which are inscribed portions of the Korân, as on the outer walls of the

building, and these are dated 692 A.D. The **Dome** is ninety-eight feet high, and seventy-five in diameter, and is composed of wood. It was restored by Saladin in 1189 A.D.

The **Sacred Rock** is immediately beneath the Dome ; it is a bare, rugged, unhewn piece of rock about sixty feet long and forty-five wide. "The rock," says Sir Charles Wilson, "stands about four feet nine and a half inches above the marble pavement at its highest point, and one foot at its lowest ; it is one of the 'missæ' strata, and has a dip of twelve degrees in a direction of eighty-five degrees east of north. The surface of the rock bears the marks of hard treatment and rough chiselling ; on the western side it is cut down in three steps, and on the northern side in an irregular shape, the object of which could not be discovered. Near, and a little to the east of the door leading to the chamber below, are a number of small rectangular holes cut in the rock, as if to receive the foot of a railing or screen, and at the same place is a circular opening communicating with the cave."

The drum supporting the dome has glass mosaics, dated 1027 A.D. The pillars, taken from Christian churches, are as old as the fourth century. A fine grille of French hammered iron work (twelfth century) runs between them.

Many **Legends** hang about the Rock, Jewish, Christian, and Moslem. Here, according to the Jews, Melchizedek offered sacrifice, Abraham brought his son as an offering, and the Ark of the Covenant stood. The Moslems adopted the Jewish tradition that it was the Foundation-stone of the world.

Descending by eleven steps, we enter the **Cave** below the Rock. "The entrance to the cave is by a flight of steps on the south-east," says Sir Charles Wilson, "passing under a doorway with a pointed arch, which looks like an addition of the Crusaders ; the chamber is not very large, with an average height of six feet ; its sides are so covered with plaster and whitewash that it is impossible to see any chisel marks, but the surface appears to be rough and irregular."

One Mohammedan legend of the Rock is that when Mohammed ascended to heaven from here on his divine steed El-Burak, the Rock wished to follow, but was held down by the Angel Gabriel, the prints of whose fingers in the rock are still shown. Ever since then the Rock has been suspended in the air, and the hollow-sounding wall of the cave was placed there because pilgrims who passed under the rock feared lest it should fall and crush them.

In the cave will be shown the praying-places of Abraham, el Khudr, David, Solomon, and Mohammed. In the centre of the floor is the **Well of Spirits**, as the Moslems allege, into which all spirits descend. This well is covered by the pavement of the cave.

Many **Mohammedan** legends will be told and **Sacred Places** shown by the guide who conducts the visitor round the Mosque. The footprint of Mohammed is shown in the south-west corner of the rock. In the twelfth century it was shown as a footprint of Christ. A slab is seen on the north side, with three nails and a half standing in it; originally there were nineteen, but the Devil extracted them from the stone; when the three and a half disappear, the end of the world will come. This is thought to be really the tomb of a Crusader. Several old copies of the Korân are kept in the Mosque.

The next building of importance in the Haram is the

Mosque el-Aksa.

This was originally the magnificent Basilica founded by the Emperor Justinian in honour of the Virgin in 536 A.D. Certain ancient remains prove that it was a Christian church, and has been converted into a mosque. It was adorned by Caliph Abd-el-Melek in the end of the seventh century, and was enlarged in the eighth century. The twelfth-century **Porch** has seven arcades corresponding to the seven aisles of the Basilica. Sir Charles Wilson has so minutely described the **interior** of the Mosque that we quote his words:—

“The porch in front, from two niches for statues still remaining in it, would appear to be the work of the Templars when they occupied the building. In the interior four styles of capitals were noticed; those on the thick stunted columns forming the centre aisle, which are heavy and of bad design; those of the columns under the dome, which are of the Corinthian order, and similar to the ones in the ‘Dome of the Rock’; those on the pillars forming the western boundary of the women’s mosque, which are of the same character as the heavy basket-shaped capitals seen in the Chapel of Helena; and those of the columns to the east and west of the dome, which are of the basket shape, but smaller and better proportioned than the others. One of the small basket capitals was broken, and, on examination, proved to be made of plaster;

the others of the same series seemed to be of similar construction, whilst the Corinthian ones were all of white marble. . . . The columns and piers of the Mosque are connected by a rude architrave, which consists of beams of roughly-squared timber, enclosed in a casing of one-inch stuff, on which the decoration, such as it is, is made; the beams are much decayed, and appear older than the casing. All the arches are pointed. Some of the **windows** in El Aksa are very good, but hardly equal to those in the 'Dome of the Rock.' . . . A great part of El Aksa is covered with whitewash, but the interior of the dome, and the portion immediately under it, is richly decorated with mosaic work and marble casing. The arabesques and mosaics are similar in character, though of different design to those of the 'Dome of the Rock.' During the restorations made in the present century some paintings of a very poor order were introduced."

The principal objects of interest in the Mosque are—

The **Tomb of the Sons of Aaron**; a stone slab in the pavement near the entrance. It marks the resting-place of the murderers of Thomas à Becket, who, according to the old English chronicler, Hovenden, came on a penitential pilgrimage to the Holy City, where they died and were buried on this spot (*see* George Williams's *The Holy City*, vol. ii. p. 309). "Having been admitted to penance by Pope Alexander III., they went to Jerusalem. 'Et ex præcepto Papæ in monte nigro (Query Jebel Musa?) pœnitentiam agentes obierunt et sunt Jerosolymis sepulti ante ostium templi. Quorum superscriptio hæc est, *Hic jacent miseri, qui martyrizaverunt beatum Thomam Archiepiscopum Cantuariensem*

*'Annus millenus, centenus, septuagenus,
Primuserat, Primas quaruit ense Thomas' "*

(Ap. Savile's *Scriptores Angl.*, p. 522). The **Pulpit** at the southern end is exquisitely carved in wood, and is inlaid with ivory and mother-of-pearl. It was made in 1168 A.D. by a native of Aleppo, and was brought here by Saladin. The wood is cedar of Lebanon, and the work was ordered by Nûreddin. Near the pulpit (west) is the **Praying Place of Moses**; and at the back of the pulpit is a stone which is said to bear the imprint of the **footstep of Christ**. Close by here are **two Pillars**, tolerably close together—so close that only medium-sized people could pass between them. But every pilgrim

was supposed to try ; those who succeeded were sure of a place in heaven ; but for those who failed the case was doubtful. Stanchions have now been placed between the pillars since 1881. In the south-eastern end of the Mosque is the so-called **Place of Omar**, a tradition affirming that he prayed there when he first entered the city. Its **Kibleh** niche is adorned with twelfth-century pillars. To the west is the **Jamia' el Abiad**, or "White Mosque," once the Refectory of the Templars. The Templar Church had an apse on the east.

In the Mosque there is a cistern called the **Well of the Leaf**, the water of which is pure and bright. A curious Moslem legend attaches to this well. It is said that Mohammed delivered a prophecy that one of his followers should, while alive, enter Paradise. During the caliphate of Omar, a worshipper, one Sheikh ibn Hayian, came to this well to draw water, when his bucket slipped from his hands and fell in. He went down after it, and, to his infinite surprise, came to a door, which he thrust open, and found it led into a beautiful garden. He wandered about in it for some time, and then returned, but not until he had plucked a leaf, which he brought with him for a token. The leaf never withered, and the words of the prophet were fulfilled ; but the door has never since been found. Devout Moslems still look upon the Well of the Leaf as one of the entrances to Paradise.

Under the centre of the Mosque runs the vaulted passage leading to the **Double Gate**, and dating in part from the time of Justinian.

This Double Gate Chamber has two enormous pillars, and domed roofs, one of which, covered with tracery, is thought to be as old as Herod's time, being one of the two Huldah gates of the Temple.

Leaving the Mosque by the eastern door we proceed to the south-eastern corner of the Haram, and descend by thirty-two steps to the so-called **Cradle of Christ**, a small vaulted chamber with a stone niche laid flat inside, to which many legends attach. It was here the infant Saviour was brought to be circumcised ; here dwelt the aged priest Zacharias ; here the Virgin was entertained for some days as his guest, etc. From this room we descend to **Solomon's Stables**, a vast succession of pillared and vaulted avenues. The drafted stones have been re-used. Here, better than anywhere else, will be seen how the valleys were levelled up to

make the vast platform for the Temple. Whether King Solomon's stables were here or not cannot now be ascertained. It is stated in 1 Kings iv. 26 that "Solomon had forty thousand stalls of horses for his chariots"; and there can be no doubt his palace must have been somewhere close to this place, which was used as stables by the Knights Templars. The rings to which their horses were attached may still be seen. These vaults do not date earlier than the time of Justinian, but remains of the older and heavier vaulting of the Temple of Herod are found near the west end.

Returning to the Haram, and proceeding along by the east wall, we come to a stairway, and, ascending the wall, get a remarkably fine **view**. Below is the **Valley of Jehoshaphat**, a mass of graves and memorial stones—the dead of all generations filling up the valley. It is the wish of all devout Jews to be buried here, for to this place will the Messiah come when the prophecy of Joel is fulfilled (iii. 2): "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel iii. 12). A good view is obtained of the **Kidron**, **Absalom's Pillar**, the **Tombs of St. James and Zechariah** (2 Chron. xxiv. 20) or **Zacharias** (Matt. xxiii. 35), the **Mount of Olives** (see p. 116), **Garden of Gethsemane** (see p. 108), etc. Close by is a **broken column**, protruding from the wall like a cannon. Moslem tradition says that when Mohammed comes to judge the world he will sit on this wall, when a sword or, according to another version, a single horsehair is to be stretched across the gulf to the hill of Olivet, and all who would reach Paradise must cross it. Each one who passes will have to carry the burden of his sins as fetters. The guilty will fall into the gulf of hell; the just, supported by angels, will cross in safety.

To the north is the **Golden Gate**. It was through this gate, according to tradition, that our Saviour entered Jerusalem on Palm Sunday. It is now walled up, a tradition being extant that, when the Saviour returns to earth a second time, it will be through this Gate He will make His triumphant entry into Jerusalem, and wrest it from the Moslems.

The present Gate dates probably from the time of Justinian

(sixth century A.D.), though it is very probable that the two upright monoliths which form respectively the lower part of the extreme right and left jambs are more ancient.

Continuing by the east wall, a small mosque is seen, called **The Throne of Solomon**. It was here, says a legend, that King Solomon was found dead. Looking westward, near the northern wall, is a small chapel, with a white dome, marking the spot where Solomon gave thanks upon the completion of the Temple. By going out of the gate at the north-east corner of the Haram, about half-way between this dome and St. Stephen's Gate (p. 65), may be seen the Birket Israil, or Pool of Bethesda (p. 91).

There are a great many other objects of interest that will be pointed out to the traveller as he makes the tour of the Haram.

Various **Prayer Niches**, to which marvellous legends are attached. The great scarp on the north-west belonging to the **Fortress of Antonia**. The Kubbet es Silsileh, or **Dome of the Chain**, said to have been the model for the Dome of the Rock. It is also called the Tribunal of David. The tradition attached to it is that a chain was suspended from heaven at this spot, and, when two disputants could not settle a quarrel, the chain moved towards the one who had the right on his side, and so the litigation would be settled. Another tradition is that every witness in a great trial was brought here. If he could grasp the chain his evidence was true; if a link broke off he was a perjurer. This Dome stands on the Platform east of the Dome of the Rock. In the twelfth century it was called the Chapel of St. James. The **Kubbet-el-M'iraj**, or Dome of Ascension, marks the spot where Mohammed ascended on his wonderful journey to heaven.

One very interesting spot between the Dome of the Rock and El Aksa is a marble fountain called **El Kas**, or *The Cup*, beneath which are vast rock-cut reservoirs, into which the water from the Pools of Solomon (p. 143) is conveyed. They are approached by a staircase, also hewn in the rock. On the Platform south of the Dome of the Rock is a beautiful marble pulpit.

To visit the remaining places of interest within the walls of Jerusalem we will start from the Jaffa Gate (*Bâb-el-Khalil*,

i.e., The Gate of Hebron, or The Friend, p. 64). This is on the west side of the city, close to the north-western angle of the citadel. It consists of a massive square tower. Entering Jerusalem by this gate, a large open space is reached, where a daily market is going on; vendors of fruit and sweetmeats vying with dealers in more substantial articles of food. On the left is a line of shops, the Grand New Hotel, *cafés*, etc., and on the right is the **Tower of David**, probably that called by Josephus the Tower of Phasaelus, and forming part of the citadel, a strong and conspicuous structure. The upper part of this tower has been often rebuilt; but the lower wall is evidently ancient, the stones being of immense size, and drafted after the manner of the Jews. The sloping outer scarp, however, dates from the twelfth or thirteenth century, when the building was called the Castle of the Pisans. The tower was standing here when our Saviour was a visitor in Jerusalem, and His shadow may have rested upon it as He walked in Zion. Josephus says that Titus, when he destroyed Jerusalem, left the three Towers built by Herod standing; the two others were called Hippicus and Mariamne, and have since been destroyed.

The usual entrance to the city for carriages is through the breach in the wall, south of the Jaffa Gate, made in the autumn of 1898 for the German Emperor.

Zion Street passes by the east side of the tower running north and south. We follow it south to the **Gate of David**, or **Zion Gate**, on the summit of the ridge of Zion. This height was held by the Jebusites until David took it by storm, and "David dwelt in the fort, and called it the city of David" (2 Sam. v. 9). It was the highest point within the limits of the city, being 2,540 feet above the Mediterranean. "And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent" (1 Chron. xv. 1, 29; 2 Chron. v. 2, etc.). To the east of the street is the **Armenian Convent**, one of the richest and largest in the city, with several large pine-trees in front. Within the convent is the **Church of St. James**, the place where, according to tradition, St. James was beheaded. "Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword" (Acts xii. 2). The convent is capable of accommodating about three thousand people. The monks are industrious, and are adepts in all kinds of trade. They have in the convent

a printing-press, a photographic establishment, carpenters' shops, etc.

The Chapel of St. James, on the north side of the church, is remarkable for its tortoiseshell ornamentation. In a long room, on the south side, is a strange fresco representing the Last Judgment.

*From this point it is usual to proceed to the **Palace of Caiaphas** and the **Tomb of David**, which are described in the "Outside the Walls" section (see p. 100).*

Close to the south wall, near the Zion Gate, were formerly the wretched huts forming the **Lepers' Quarter**, and where for several years after their removal the weekly cattle market was held. A row of new shops for the sale of "kosher" meat—that is, meat ceremonially clean according to the Jewish ritual—has lately (1906) been erected here. As regards the Lepers, a more awful spectacle than is presented by these poor creatures cannot be conceived; they are cut off from association with the outside world, they are literally falling to pieces with disease, limb after limb becoming shapeless, or altogether lost. Some of the faces of these poor creatures are knotted so as to resemble bunches of grapes; in some the features are scarcely discernible. The disease generally attacks the throat, and causes them to make the peculiar sound which has such a heartrending sadness. It is only within the past few years that this Quarter has been demolished. Doubts are entertained whether the present form of leprosy is the disease so often referred to in Scripture. The Leper Hospital was established in 1867. For an account of the law relating to Lepers, see Levit. xiii.

From a **watch tower** a short distance from the new "kosher" meat market, there is a celebrated **view** which will give the traveller a better idea of the positions of buildings, public places, and general outlines, than from any other spot. He will see the whole of the Mount of Olives, the valley of Jehoshaphat, and the Kidron, separating Olivet from the city; the valley of Hinnom running into the Kidron. South of Hinnom the so-called Hill of Evil Counsel (p. 104), with a modern house on the top, and a tree just beyond, on which it is said that Judas hanged himself.

West of *Neby Dâûd* is the Protestant school and cemetery, where the great rock scarp of the south-west corner of ancient Jerusalem is seen (already noticed, p. 63).

Following the course of the south wall, and descending

towards the Tyropœon Valley, we reach a small gate in the south wall now called incorrectly the **Dung Gate** (Neh. iii. 13, 14). A pathway leads from here to Siloam (p. 105); the Arab name of the gate is Bâb-el-Mughâribeh, or Gate of the Western Africans. Passing through a jungle of cactus, we reach the south-west corner of the wall of the Haram, where we see some of the colossal blocks of stone used in the building of that wonderful structure. In the corner is a stone 75 feet above the foundation, 38 feet 4 inches long, and $3\frac{1}{2}$ feet high, and 7 feet wide. Sir Charles Warren sank a shaft at this corner, to the foundation of the wall. A few steps north, and we see the celebrated spring of the arch which connected the Temple with the city of Zion. It is called **Robinson's Arch**, after the name of the great American traveller who discovered and described it, and rendered immense service in the elucidation of Scripture by his Biblical researches.

The fragment consists of immense stones projecting from the wall near what is now the level of the ground, and it forms the spring of a spacious arch. The wall extends in an unbroken line from the Wailing Place to the arch, though it cannot be followed because of the houses which are built up against it. Sir Charles Warren sank several shafts in a line west of this, and came upon a pier which supported it, the span being 41 feet 6 inches. The fallen voussoirs were found lying on a pavement 42 feet below the surface, and 20 feet below was a voussoir of the yet older bridge destroyed by Pompey in 63 B.C.

The excavations laid open a conduit running south at this lower level, and in this the older voussoir was jammed. The Herodian Bridge had at least two arches leading to Zion.

By following for a few moments a narrow crooked lane to the north, and then turning to the right, the **Jews' Wailing Place** is reached. There is a low wall on the west side, and on the east the celebrated wall of the Temple. It is composed of enormous blocks of limestone, 15 feet long and 3 or 4 feet high, with a rough panelled surface, and a smooth drafted edge; five or six courses of this masonry at the bottom bear smaller stones higher up. The later masonry is Roman, with Arab work above. A Jewish congregation gathers here every Friday afternoon from three to five o'clock, from whence they go to their synagogues. "It is a strange place to stand in, the walls towering up so loftily, flowers growing in the

crevices, creeping plants swaying to and fro lazily in the idle wind, and at the foot are the wailing Jews. Old men, with black turbans or caps, dressed in dingy, greasy gabardine, . . . the Hebrew Psalter, or some other sacred book in hand, the body waving to and fro, the lips muttering and wailing out lamentation after lamentation." It is a libel to call this scene a "show prepared for the benefit of visitors." Jerome makes an affecting allusion to the remnant of mourners in his day who paid the Roman soldiers for allowing them to go and weep over the ruins of the Holy City, and they were not less sincere then than those who weep now over their "holy and beautiful house" defiled by infidels.

There is a very beautiful litany sometimes chanted here, a fragment of which is as follows :—

FIRST CHOIR.

Reader. Because of the Palace which is deserted—

People. We sit alone and weep.

Reader. Because of the Temple which is destroyed,
Because of the walls which are broken down,
Because of our greatness which is departed,
Because of the precious stones of the Temple ground to powder,
Because of our priests who have erred and gone astray,
Because of our kings who have contemned God—

People. We sit alone and weep.

ANOTHER CHOIR.

Reader. We beseech Thee, have mercy on Zion !

People. And gather together the Children of Jerusalem.

Reader. Make speed, make speed, O Deliverer of Zion.

People. Speak after the heart of Jerusalem.

Reader. Let Zion be girded with beauty and with majesty.

People. Show favour unto Jerusalem.

Reader. Let Zion find again her kings.

People. Comfort those who mourn over Jerusalem.

Reader. Let peace and joy return to Jerusalem.

People. Let the branch of Jerusalem put forth and bud.

Continuing a short distance north, the Street of David is reached, and turning to the left it leads straight to the Jaffa Gate, from whence we started.

Between the Wailing Place and the Bridge is the Prophet's Gate, now closed, leading to a vaulted passage. It is one of the ancient four western gates of the Temple Enclosure (*see* p. 80).

From the Wailing Place, if so minded, the traveller may make a **Tour of the Walls of the Haram**.

The first place of interest is but a step or two beyond David Street, and is known as

Wilson's Arch. This arch springs from a wall which is a continuation of the wall at the Jews' Wailing Place. Beneath the accumulated soil at the bottom has been found a piece of good pavement. The wall has been cemented at the joints of the stones, for 12 feet and upwards, to make the chamber within it serve as a cistern. It is doubted whether this arch is older than the time of Justinian. A later causeway with pointed arches was built on to it in the Middle Ages. On the south, 30 feet below the present surface, is a chamber, called by Sir Charles Warren the "Masonic Hall," with walls of squared stones, and pilasters with capitals in the corners, also entrances with jambs and lintels, and he says that it has "every appearance of being the oldest piece of masonry visible in Jerusalem with the exception of the sanctuary walls, and perhaps as old as they."

There is little doubt that one of the four western gates of the Temple Enclosure was at this site.

From here a visit can be made to the Healing Bath, an ancient pool reached by a shaft 86 feet deep, partly Roman masonry; and then, traversing the Bazaar of the Cotton Merchants, turnings to the right lead to the Bâb-el-Kattanin and the Bâb-el-Hadîd respectively, two of the Gates of the Haram.

Continuing north, the **Serai**, the Court of Justice, the **Old Serai**, now a state prison, and the barracks are seen, occupying the site of the ancient Antonia (p. 55).

Reaching the Via Dolorosa and turning to the right, the next place of interest is the *Birket Israil*, commonly called the **Pool of Bethesda** since the fourteenth century, situated to the north of the Haram; indeed, the wall of the so-called pool—for it is now dry, and being rapidly and purposely filled up with rubbish—is the north wall of the Sanctuary Enclosure close to St. Stephen's Gate. The pool is 360 feet long, 130 broad, and 50 deep. In the fourth century the ancient ditch of Antonia was covered in, and a double or "Twin Pool" was formed, north of the Old Serai, which still exists under the Via Dolorosa. This was shown as Bethesda.

The pool now shown west of the Church of St. Anne has a much better claim than either of the above to be the true Pool

of Bethesda (*see* p. 99). Robinson and Conder, however, believe the Virgin's Fountain to be the true site (John v. 2).

The gate of St. Stephen (p. 65) is then passed, and the tour of the eastern wall is made; the principal place of interest being the Golden Gate, which well deserves a close inspection (p. 85).

Proceeding to the south-east angle of the Haram, we reach a locality which has been much explored by the Palestine Exploration Fund, and has yielded important results; one being the discovery of the amazing extent of the wall of the Haram, from top to bottom. Josephus, in his *Antiquities*, makes the following statements as to the walls of the Temple at this part: "Solomon also built a wall below, beginning at the bottom, which was encompassed by a deep valley; and at the south side he laid rocks together, and bound them one to another with lead, and included some of the inner parts, till it proceeded to a great height, and till both the largeness of the square edifice and its altitude were immense." He also speaks of the south front of the Temple as "deserving to be mentioned better than any other under the sun; for, while the valley was very deep, and its bottom could not be seen if you looked from above into the depth, this farther vastly high elevation of the cloister stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth" (*Antiquities of the Jews*, B. XV., c. xi. 3, 5). Solomon's walls were afterwards replaced by those of Herod the Great, which enclosed a larger area and which are still visible.

Another important discovery has been made in connection with this south-eastern part of the Haram wall. In 2 Chron. xxvii. 3, Jotham is described as having built much "on the wall of **Ophel**." Other references are made to Ophel as near "the water gate" (Neh. iii. 26), and as the residence of the Levites (Neh. xi. 21). Josephus also refers to *Ophla*—no doubt, the same place—as near the Kidron Valley. Ophel, as the name indicates, is a swelling declivity, and slopes off on the southern side of the Haram, forming a spur or promontory between the Tyropœon and the Valley of Jehoshaphat. Here Sir Charles Warren sank fifty shafts in search of a wall—such a wall as Jotham is said to have built—and with complete success. The line of wall is ascertained to extend southward from the south-east angle of the Haram, to a distance of 700

feet along the eastern ridge of Ophel. A tower was discovered at a distance of 76 feet from the south-east angle. About 200 feet further south another tower existed. While its date cannot be exactly determined (the upper part may date from the fifth century A.D., but the foundation courses are possibly much older), it is probable that this wall is at least on the site of the old wall rebuilt by Manasseh, and mentioned in Nehemiah. This discovery shows how the suburb of Ophel lay under the Temple wall (see 2 Chron. xxvii. 3, xxxiii. 14). At a bend of the wall was found "the tower that lieth out" (Neh. iii. 26). In 1881, Dr. Guthe found remains of the same wall farther south. Some recent authorities believe that this hill was the original site of the City of David and Zion.

In the south wall of the Haram are two closed gates—the Huldah gates of the Temple. Passages lead up inside northwards. The eastern is the Triple Gate at the west end of Solomon's Stables (p. 84). The present gate-house and passage are probably the work of Justinian. The western is the Double Gate, leading to the passage under the Aksa Mosque (p. 84). The original lintel and the gate-house are considered to date from the time of Herod, and form the most interesting relic remaining of his Temple Enclosure. The masonry of the passage is probably of Justinian's age. Outside the gate an arched cornice, like that of the Golden Gate (p. 85), has been built on at this later period. In the wall above an inscription of Hadrian is built in upside down, showing that the fine square masonry, above the original larger drafted masonry of Herod, is later than the second century A.D. It probably belongs to the time of Justinian's work in the Haram. Above this again is smaller Arab masonry of the thirteenth or fourteenth century, as on other walls of the Haram.

The Via Dolorosa.

The Via Dolorosa of pilgrims, called by the natives "The Street of the Serai," leads from the Serai, or Government House (p. 91) to the Church of the Holy Sepulchre (p. 68). It is a narrow street, roughly paved, but in some places remarkably picturesque, with arches. No one can traverse its curious zig-zags and look at its "holy places" with indifference, as it is sacred with the tears of many generations of pilgrims, who, according to their faith, strove to follow in the footsteps of the Lord. As a mere hard and dry matter of fact, however, there

is no historical evidence whatever for the sacred sites ; the street was not so named until the fourteenth century.

Starting from the Serai, we will visit the **Stations of the Cross**.

(1) **Pilate's Judgment Hall**.—The holy steps (Scala Santa) that led to the Hall, and were trodden by the feet of Christ, were removed, according to the Latins, to Rome, and now may be seen in the Church of St. John Lateran. The spot from whence they were taken is, however, pointed out. The Turkish barracks are now here, and opposite, to the north, is the Latin **Chapel of the Flagellation**. This Chapel deserves a visit because, in the first place, a considerable portion of the same ancient Roman pavement, etc., as is shown underground in the adjoining Convent of the Sisters of Zion is here visible in open daylight; and secondly, because from a window in a corridor running under the Chapel one can, with the help of taper or magnesium wire, obtain a glimpse of the now inaccessible double or "Twin Pool" under the Via Dolorosa. (p. 91). At the foot of the steps is—(2) The place of the **Binding of the Cross** upon the shoulder of Christ. Close by here is a Roman Catholic School, "The Sisters of Zion." A few steps further on, an arch spans the street. It is partly ancient, but has been rebuilt in recent times. We enter, on the right, the Church of the Sisters of Zion—first by an iron gate, and then by a wooden door. By turning to the right, we see, behind the high altar, the northern part of the same (3) **Ecce Homo Arch**. Here we see some of the natural rock, which is considered by competent authorities to have been part of the counter-scarp of the fosse or moat protecting the Antonia at this point. The continuation of this scarp, honeycombed with great chambers, one of which contains in its walls a series of rock-cut eye-holes for tether ropes, may be examined behind the new building recently erected by the Greeks adjoining and immediately west of the Ecce Homo Chapel. These rock-cut chambers were evidently stables, magazines, etc., for the use of the garrison in the Antonia. We know from Acts xxiii. 23 that the officer in command at that fortress could at a moment's notice dispose of a cavalry force in cases of emergency—"Make ready . . . to go to Cesarea . . . horsemen threescore and ten." This spot bids fair to become one of the "*sights*" of Jerusalem, though it has only quite recently become accessible. The Greeks wish to identify these chambers with the dungeons of

a Roman prison. It is not impossible that the rock-hewn chambers may really have been dungeons, in which case the very lowest of the series, reached through a hole in its roof which forms the floor of the room next above it, and contains human bones, etc., may very well prove to have been the dreaded "robur" of the Roman "carcer." Into the "robur" desperate malefactors used to be lowered, to perish in darkness. (Compare Livy, xxxviii. 59; Sallust, *l.c.*) The arch is said to have been connected with the Judgment Hall, but was probably built by Hadrian, 135 A.D., as a triumphal entry. "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!" (John xix. 5).

Following the Via Dolorosa west from this third station the place (4) where the Virgin fainted is shown to the left, and at the corner, by the Austrian Hospice, (5) The place where Simon the Cyrenian took the cross (Mark xv. 21). Turning south, on the left, is the station (6) called "Daughters of Jerusalem" (Luke xxiii. 28), and on the same side is shown the House of Dives (Luke xvi. 19), and at the next corner that of the Pharisee. Turning again west, the House of Veronica (7) on the south side of the street is connected with the legend of the Holy Handkerchief, which received the impression of Christ's face. The so-called Gate of Judgment (8) east of the Holy Sepulchre Church, and just north of the street, is supposed to be the gate by which Christ left the city on approaching Calvary. It is an archway rebuilt with materials not older than the fourth century, and appears to have formed part of the buildings of the older churches before 1103 A.D. The remaining stations are in the Church (as already described.) Those in the street are described as they were shown in the fifteenth and sixteenth centuries. Others have since been added, including two impressions of the shoulder and hand of the Saviour. These Stations of the Cross may have been known to the Latins in the twelfth century, but it is remarkable that they are not mentioned in the detailed accounts of pilgrims of that age, nor are they noticed earlier.

The Hospital of St. John.

A short distance to the south-east of the Church of the Holy Sepulchre, on the right of the street running east, is a wooden

door under a Gothic portal, through which we enter the Hospital (*Mûristân*) of St. John. Here, in the eleventh century, were erected two Hospitals for Pilgrims, one dedicated to St. Mary Magdalene and the other to St. John of Alexandria; the former for females, the latter for males. From these institutions grew the famous order of Hospitalers or Knights of St. John; St. John the Baptist being then the patron saint. The traveller may here refresh his memory concerning the three military orders which sprang up during the wars of the Crusaders.

1. These Knights of St. John, who subsequently (*i.e.*, 1191) went to Cyprus, then to Rhodes, and finally to Malta; 2. The Knights Templars, who had their quarters in the Haram, where now stands the Mosque El-Aksa (p. 82); 3. The Teutonic Knights of St. Mary of Jerusalem, whose Hospice was in the present Jews' Quarter. Their duties were various; to combat the infidels, to protect the pilgrims, to succour the sick and destitute, and to guard the highways, which were infested with robbers.

The **Portal** at the entrance is enriched with symbolical representations of the months.

The site of the Hospital proper, to the west, is now occupied by new buildings, shops, etc., belonging to the Greeks. The buildings, given by the Sultan to the German Emperor in 1869, and then excavated, include the Latin Church of St. Mary, built in the twelfth century, and recently restored as a Lutheran Church of the Saviour, dedicated by the Emperor in 1898, while to the south is the old Benedictine Nunnery. The ruins of the Church of St. Mary the Great were uncovered and totally demolished when the mounds of rubbish that till a few years ago covered the site of the Hospital were removed.

On the north side of the street, just opposite the German Church, is a new Russian Hospice, inside which are shown some very interesting remains of an ancient wall with large drafted stones, together with Byzantine and Crusading masonry. The Russians have arranged this interesting place as a chapel and hung some good modern paintings on the walls. About 330 A.D. buildings were erected here by order of Constantine, and the Byzantine work belonged to those structures, while the drafted work dates from the Hebrew period.

The Abyssinian Monastery

is close to the Church of the Holy Sepulchre ; from the Dome in the Court we can see into the Chapel of St. Helena (p. 74). Here is an olive-tree, which the monks point out as marking the spot where Abraham found "the ram caught in the thicket," which was offered as a sacrifice in lieu of Isaac. The Greeks, however, assert that this is "heresy," as they themselves possess and show the tree in the adjacent Convent of Abraham. The dwellings of the monks are in the south-eastern part of the court. Their Chapel is modern and uninteresting. The Abyssinians (p. 77) are a devout body of Christians, passionately attached to the Sacred City, and they seem to know of no higher felicity than to live and die where their Lord lived and died. Their recent controversy with the Copts about their property rights in this monastery has been settled by their having been allowed to open a new entrance, now marked g on Plan of Church of the Holy Sepulchre, p. 70.

The Coptic Monastery,

north of the Chapel of St. Helena, is finer than the Abyssinian. The priests reside here, and there are many cells arranged for the accommodation of pilgrims. Two Coptic priests are day and night shut up in the Church of the Holy Sepulchre (p. 73), to perform service there. Here is kept the key of the **Cisterns of St. Helena**, hewn in the solid rock, and having a balustrade by the cisterns, also rock-hewn. They are well worth visiting, and the small fee paid will be well spent.

The Greek Patriarchate

is a large range of buildings west of Christian Street and the Church of the Holy Sepulchre. It contains five churches and a valuable library. The Patriarch and a hundred monks reside here. At the time of the Easter Festivals, the Monastery is crowded with pilgrims, who are also accommodated at other times.

After 1118 A.D. till 1187 this was the Palace of the Latin Kings of Jerusalem.

The Latin Patriarchate

is a modern building in the north-west quarter of the city. Just north of the Patriarchate is a French Boys' School under

the direction of the "Frères Chrétiens," which is built on the site of an ancient tower known as "Kala'at Jalud," or "Goliath's Castle," or "Tancred's Tower." Some of the massive piers of this tower, built of Hebrew stones, are shown to tourists in the cellars of the School. The great **Latin Monastery of St. Saviour** (Franciscan) is situated east of the School and the street leading to Bab Sultan Abdul Hamid. It is an important building, containing a fine church, orphanage, schools for boys and girls, a school of handicraft (St. Pierre), pharmacy, and printing-office. About a hundred Franciscan monks reside in the Monastery, and close by is the Casa Nuova, or the Franciscan Hospice, where pilgrims and also travellers are received.

The Syrian Patriarchate

includes the old Chapel of St. Mark, on Zion, east of the English Protestant Christ Church, and having suffered severely during a recent earthquake, has lately been re-built.

The Bazaars.

The Bazaars of Jerusalem have nothing about them to call for special remark, especially if the traveller has been in Cairo, or is going to Damascus. The **Corn Market** is in David Street. It occupies some of the great vaults belonging to the Benedictine Nunnery connected with the buildings of the Knights of St. John (*see* p. 96). Visitors to the Corn Market often have opportunities of seeing the Eastern method of measuring grain, illustrative of the descriptions of Scripture, as the sellers always shake the measure, press it down, and cause it to run over. "Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over" (Luke vi. 38). Near the Corn Market are the principal bazaars.

The vaulting of the covered street here is, in part only, twelfth century work. Here and there on the side walls are remains of mediæval inscriptions and mason marks, showing that during the Crusading period certain shops, or their rents, belonged to institutions such as St. Anne's Abbey and the Knights Templars.

The Pool of Hezekiah.

From an Arab café in Christian Street, the best view can be obtained of this pool, which is situated south of the Greek Patriarchate. It is an immense reservoir, 250 feet long, and 150 wide, and is supplied from the Birket Mamilla Pool (p. 52), the conduit passing underneath the city wall near the Jaffa Gate. It is called *Hammâm el Batrak*, or Bath of the Patriarch. By Josephus this is called the Amygdalon Pool, and it formed part of the water supply of ancient Jerusalem.

The Church of St. Anne

is one of the "Holy Places" of Jerusalem, and deserves a visit on various grounds. It is situated near to St. Stephen's Gate (p. 65). It was founded in the sixth century, was rebuilt in the twelfth century, converted by Saladin into a school, and in 1856 was presented by the Sultan to the Emperor of the French (Napoleon III.) at the close of the Crimean War. It is said to mark the dwelling-place of St. Anne, the mother of the Virgin; to have been the birthplace of the Holy Mother; the burial-place of her father, Joachim.

The Church and site now belong to the French Brothers of the Algerian Mission, who have repaired the Church and built a school, and during the necessary excavation the remains of an old Church, built over a large reservoir, were discovered (1887).

This was called in the fifth century the "Inner Pool," and was then supposed to be the Pool of Bethesda. Besides the apse of the Church, an ancient fresco, picturing the miracle of John v., was found and may still be seen.

In the Moslem quarter, north of this, the ruined Church of the Magdalen (twelfth century) existed, till a few years ago. It was then demolished and a great Moslem school built on the site. A room in this building is fitted up as a museum, and here many of the objects in pottery, etc., discovered by Dr. Bliss and Mr. Macalister during their excavations may be seen. There is also a small Church of St. Peter, which is difficult to enter.

The Synagogues

of the Jews are in the **Jewish Quarter** of the town, which is situated to the east of Zion. They can be reached from David

Street by turning into the Street of the Gate of the Prophet David. The synagogues are used respectively by the Sephardim and Ashkenazim (p. 66) and are modern. The green dome of the great Ashkenazim synagogue, the building being on high ground, is one of the most conspicuous landmarks of the city. The view of Jerusalem from it is impressive. This synagogue stands on the site of the Palace of Agrippa II. and Berenice.

There are remains of the Teutonic Hospice, and of various small chapels not easily seen in this quarter, and further west is St. Thomas' (close to the Protestant Church on Zion).

OUTSIDE THE WALLS.

Just outside the Zion Gate is a modern building called the **Palace of Caiaphas**. It contains the tombs of the Armenian patriarchs. According to Greek tradition, the prison of Christ is here, and the stone which was rolled away from the mouth of the sepulchre (*see* p. 73). It is also the place where Peter stood when he denied the Lord; and a small pillar is shown on which the cock stood when he crew to warn him. In the twelfth century this church was called St. Saviour.

A little south of this is a mosque, known as *Neby Dâûd*, or **The Tomb of David**. This site has been here shown since the twelfth century. It is said of the successive kings of Judah that "they slept with their fathers and were buried in the City of David" (*see* 1 Kings xi. 43, xiv. 31, xv. 24, etc.). The notice in Nehemiah iii. 16 represents the sepulchres of David as being near Siloam. The Apostle Peter speaks of the place of David's burial as a matter of general notoriety. "His sepulchre," he says, "is with us unto this day" (Acts ii. 29). Josephus furnishes testimony to the same effect.

Learned travellers have, however, placed the Tomb of David in various other places, within and without the walls. In the twelfth century (1160 A.D.) Benjamin of Tudela gives this legend:—

"Fifteen years ago, one of the walls of the place of worship on Mount Zion fell down, which the Patriarch ordered the priests to repair. He commanded them to take stones from the original wall of Zion, and to employ them for that purpose, which command was obeyed. Two labourers who were engaged in digging stones from the very foundation of the walls of Zion, happened to meet with one which formed the mouth

of a cavern. They agreed to enter the cave, and to search for treasure, and in pursuit of this object they penetrated to a large hall supported by pillars of marble, encrusted with gold and silver, before which stood a table with a golden sceptre and crown. This was the sepulchre of David, King of Israel, to the left of which they saw that of Solomon, and of all the kings of Judah who were buried there. They further saw locked chests, and desired to enter the hall to examine them, but a blast of wind, like a storm, issued forth from the mouth of the cavern, and prostrated them almost lifeless upon the ground. They lay in this state until evening, when they heard a voice commanding them to rise and go forth from the place. They proceeded, terror-stricken, to the Patriarch, and informed him of what had occurred. He summoned Rabbi Abraham el-Constantine, a pious ascetic, one of the mourners of the downfall of Jerusalem, and caused the two labourers to repeat the occurrence in his presence. Rabbi Abraham hereupon informed the Patriarch that they had discovered the sepulchres of the House of David, and of the kings of Judah. The Patriarch ordered the place to be walled up, so as to hide it effectually from every one, to the present day."

This site is also mentioned by Christian writers of the twelfth century, in connection with the Church of the Cœnaculum.

In 1839 Sir Moses Montefiore was permitted to visit the Mosque, and Miss Barclay, the daughter of the celebrated American missionary, at a more recent date, was allowed to sketch the tomb. She says, "The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb, and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which they said *leads to a cave underneath*. Two small silver candlesticks stand before this door, and a little lamp hangs in the window near it, which is kept constantly burning."

Adjoining the Tomb is the **Cœnaculum**, or Chamber of the Last Supper. It is a plain room, divided into two parts by two columns in the middle, and with pointed vaulting. The place where the table stood, and where our Lord sat, is pointed out to the visitor. The room is 50 feet by 30 feet. In one part is a screen where Mass is celebrated by Christians;

in another is a praying-place for Moslems. On the wall which separates the Cœnaculum from the Tomb of David many prayers have been written in many languages, the burden being, "Shalum," or Rachel, or Mahmoud "begs the prayers of David for his (or her) soul."

The two-storeyed church, built here in the twelfth century, was on the site of the old church of "Holy Zion," which early Christian writers assert to have existed in the second century A.D.

"If it really is the place where our Saviour met with His disciples, it is indeed a holy place, and, on the bare supposition, it cannot be contemplated without a feeling of reverential awe. Nor can we wonder that the Christians in the city flock here on Maundy Thursday to see the Franciscans wash the feet of pilgrims in memory of Him, who in that place taught His disciples how, in love, they should serve one another."

"And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the pass-over with my disciples? And he will show you a large upper room furnished *and* prepared: there make ready for us" (Mark xiv. 13-15).

It is supposed that in the upper church the disciples were gathered when the Holy Ghost came upon them.

Close by, and between the Palace of Caiaphas and *Nebẏ Dâūd*, the German Catholics are building a large church and convent on the land given in 1898 to the Emperor William II., and said by tradition to be the site of the "Dormition," or place where the Virgin Mary died. The earliest hint of the existence of a belief amongst orthodox writers in the apocryphal stories concerning the death and Assumption of Mary is to be found in Epiphanius (died 403), who, while strongly censuring the heretical sect of the Collyridians for their worship of Mary, believes that some extraordinary mystery about her death is implied in the words of Rev. xii. 14: "And to the woman were given two wings of a great eagle" (Hastings' Dictionary, Art. "Mary").

We re-enter the city by the Zion Gate.

The tour round the city, outside the walls, is usually made on donkeys, starting from the Jaffa Gate (p. 65).

Passing down the valley southwards the great Zion scarp (p. 63) is left to the east at Bishop Gobat's (English) Protestant school and the Protestant cemetery. On the right is the pool called

Birket es Sultân.

It is 170 yards long and 70 wide. The depth varies from 35 feet to 41 feet. This immense reservoir was made late in the twelfth century A.D. A tradition is attached to this pool that it was here David beheld Bathsheba bathing, but dates only from the fifteenth century.

Continuing down the valley on the west side of the city, we come to where it turns eastward, and is then the

Valley of Hinnom,

a deep and narrow ravine, with steep rocky sides, situate on the south of the city, and separating Mount Zion to the north from the so-called Hill of Evil Counsel and the Plain of Rephaim (p. 135) on the south. It formed the boundary line between Judah and Benjamin, which is thus described in Joshua xv. 8:—"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward." It is again defined in Joshua xviii. 16:—"And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel" (p. 105):

At the mouth of this valley, where it joins the Kidron, was Tophet, near which, on the slopes of Olivet, Solomon built the high places to Moloch. "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon" (1 Kings xi. 7). Other idolatrous kings followed up the practices commenced by Solomon, so that Ahaz and Manasseh did not spare their own sons, "but

made them to pass through the fire, according to the abominations of the heathen" (2 Kings xvi. 3; 2 Chron. xxviii. 3, xxxiii. 6). In the time of Josiah these hellish practices of infant sacrifice were put down with so strong a hand, that they were never revived here. "He defiled Topheth [or Tophet], which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings xxiii. 10). And he defiled "the high places that *were* before Jerusalem" (2 Kings xxiii. 13).

The modern Arab name of the Valley of Hinnom is *Wâdy Rabâbeh*.

Aceldama is on the southern face of the valley towards the eastern end. There is, however, no historical proof of this being identical with the "Potter's Field." When the traitor Judas took back the thirty pieces of silver, and cast them down in the Temple, and went and hanged himself, the chief priests took the silver and said, "It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day" (Matt. xxvii. 3-10; Acts i. 18, 19).

This site is first noticed in the fourth century. The vaulting over the rocky pit is perhaps as old as the twelfth century. It was used for at least a thousand years for the burial of Christian pilgrims.

There are many tombs all round about, some belonging to monks and nuns of the old Church of Holy Sion, dating from the fifth to the ninth century A.D., and in some cases having interesting Greek inscriptions.

There is one tomb to the south-east called **The Apostles' Cavern**, from a legend that when the disciples all forsook Jesus and fled, they came and hid themselves here. This is possibly the Tomb of Ananus mentioned by Josephus. In the twelfth century it was a chapel, and traces of frescoes remained till a few years ago, when it was again turned into a chapel, to the Greek monastery recently erected here. It is on the south side of the valley near its mouth. The hill to the south is called the **Hill of Evil Counsel**, from a tradition that in the country house of Caiaphas the high priest met the Jews, and took counsel how they might put Jesus to death. This tradition only dates from the fourteenth century.

Bir Eyyûb.

This is a spring well in the Kidron, 125 feet deep. It overflows after periods of heavy rains in winter. On such occasions it may run three or four days after the rain ceases. This "flowing Kidron" is a great attraction to the inhabitants of Jerusalem, who go out in crowds to visit it. Near it Sir Charles Warren discovered an underground aqueduct from the north (*see* p. 153). The well was rediscovered and opened by the Franks in the twelfth century, and identified by them with great probability with En-Rogel. Some authorities, however, are of opinion that the latter was the present Virgin's Fountain (Gihon), because it is opposite to the rock of Zohemoth (close to the village of *Silwân*, east of Kidron), which has been discovered by M. Clermont-Ganneau, still bearing its ancient name in the Arabic form *Zahweileh*.

At En-Rogel, Jonathan and Ahimaaz waited for intelligence to convey to David in the time of his trouble, "For they might not be seen to come into the city" (2 Samuel xvii. 17). When Adonijah "exalted himself, saying, I will be king," he celebrated his coronation feast there. "And Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth, which *is* by En-rogel" (1 Kings i. 5, 9).

Siloam.

The modern Arab village called *Silwân* is a miserable place, some of the fellah dwellings being old sepulchres hewn in the rocks. During late years a great extension of the village southward has sprung up, owing to the settlement here of a colony of poor Jews from Yemen, etc., many of whom have built huts on the steep hillside just above and east of Bir Eyyûb. The London Jews' Society have established a dispensary here for the benefit of the miserably poor people of the place. Near to this village, as the name indicates, must have stood that Tower of Siloam, of which we read that it "fell, and slew eighteen persons" (Luke xiii. 4). Here M. Clermont-Ganneau found a defaced Phœnician text which appears to refer to a "House of Baal." West of the base of Ophel, where it rises to the height of forty or fifty feet above the Tyropœon Valley, the **Pool of Siloam** is reached. It is 53 feet long, 18 feet broad, and 19 feet deep. It was to this place that the blind man was sent by the

Saviour: "He anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam (which is, by interpretation, Sent). He went his way, therefore, and washed, and came seeing" (John ix. 6, 7). Here, no doubt, was the "King's Garden," of which Nehemiah speaks as near "the pool of Siloah" (iii. 15). Josephus makes frequent reference to this place: "Now, the valley of the Tyropœon, as it was called, and that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it" (*Wars*, V. iv. 2, vi. 1, x. 4). The pool was then outside the walls.

Recent excavations show that the pool was originally about 55 feet square. On the north a small church was built in the fifth century, of which the foundations remain. About 450 A.D. Eudocia built a new city wall to enclose the pool. It is still fed by the rocky tunnel, running about a third of a mile south from the Fountain of the Virgin. This has been surveyed by the Palestine explorers. Near its southern end, on the east side of the tunnel, was the famous Siloam inscription in ancient Hebrew characters. It related the cutting of the aqueduct, by two parties working to meet from either end. This text is not dated, but some scholars place it as early as 700 B.C. A cast of the inscription can be seen in the office of the Palestine Exploration Fund in London. The original inscription, which was broken out of the rock, is now in the Imperial Museum at Constantinople (*see* p. 64).

The **Fountain of the Virgin**, on the west of the Kidron, is an artificial pool cut into the side of Ophel. Two flights of steps—the first sixteen, the second thirteen—lead down to the water. The basin is eleven and a half feet long, and eleven feet wide. Sir Charles Warren here made another curious discovery, namely, a passage leading from the back of the pool to a shaft rising to the surface above, and a yet older passage or water-conduit from the pool just below the lowest step, leading down the valley, was discovered a few years ago by some fellahin of Siloam and was examined and described by Dr. Masterman.

The fountain rises and falls at frequent intervals, over-running down the tunnel to Siloam. It is identified with Gihon, the chief natural water supply of Jerusalem (1 Kings i.

33, 38, 45; 2 Chron. xxxii. 30, xxxiii. 14), with En Rogel (see p. 105), and possibly with Bethesda (p. 191).

Up the valley north of Silwân, on the right, is the **Jews' Cemetery**. The ground is covered with tombstones from the Kidron, up the Mount of Olives. On the right of the brook are three well-known monuments in the Valley of Jehoshaphat, carved in the Græco-Roman style, and popularly called the **Tombs of Zechariah** (or **Zacharias**), **St. James**, and **Absalom** (see p. 85). That of Zechariah is a square structure of rock, with four pilasters at the corners, and a roof of pyramidal shape. "To call this building," as Fergusson justly remarks, "a tomb, is evidently a misnomer, as it is absolutely solid, hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway." The Tomb of St. James is composed of a porch, cut out of the rock with two Doric columns supporting the entablature; at the back of which are excavations containing loculi. On the entablature is a Hebrew inscription, about the first century A.D., giving the names of the Bene Hezir priests who were here buried. The Tomb of Absalom is an elaborate structure, square, with columns in partial relief, cut in rock. There is a smaller drum of masonry above the Ionic cornice, and over that is a singular cupola. The inside is now partially blocked up with stones, thrown in by the Jews, execrating the memory of David's ungrateful son; and by the same means a sepulchral cavern behind, styled the tomb of Jehoshaphat, is hidden from view. The exact date of these structures is unknown. No one can reasonably suppose that the tomb which bears his name is identical with the pillar of Absalom's grave, in the King's Dale. Still, it is not impossible that it may stand on or near the site of that memorial; for by the King's Dale probably is meant the valley in which this remarkable structure is placed (2 Sam. xviii. 18).

There is another rock monument of this class just north of Siloam, which has been enclosed by the Russians; it is nameless, but is known to modern antiquaries as the Egyptian tomb. It is probably very ancient. It should be noted that the traditional names of these tombs differ in various pilgrim descriptions of Jerusalem dating from the fourth to the twelfth century.

From this point there is a path leading up the Mount of Olives (p. 116).

On the western slope of Olivet, near the Brook Kidron, is the

Garden of Gethsemane.

The tradition which places it on Olivet dates from the fourth century. The space enclosed in quite recent times by the Latins is about one-third of an acre, and is surrounded by a wall covered with stucco. It is entered by a locked gate, under the control of the Franciscans. The **eight olive trees** are undoubtedly of great age, and may have sprung from the roots of those which were here in the time of our Lord. In the garden is a reservoir which supplies water for moistening the ground and cultivating a few flowers. A series of rude modern frescoes on the walls represent scenes in the life of Christ.

The Latins point out the **Chapel of the Agony**, in a cave; the rocky place where the disciples slept; the spot where Judas gave the kiss of betrayal. The first of these sites is nearer to the Church of the Virgin, and is that noticed by all the early pilgrims; the two others are close to the entrance to the Latin enclosure just described.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron [Kidron, 2 Sam. xv. 23], where was a garden into the which he entered, and his disciples" (John xviii. 1; *see* also Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39).

A writer, who looks upon this as the veritable scene of the agony and betrayal—an opinion which is shared by many eminent travellers and writers—says: "Over there in Jerusalem His body was crucified; but here was the scene of the crucifixion of His soul. There the letter of the law was executed, but here the awful weight of its spirit was borne. There He drank the dregs of sorrow, but here the 'full cup' was wrung out to Him. Here the enemy who had departed from Him for a season, returned with all the powers of hell to overthrow the Son of Man. Here His 'own familiar friend' betrayed Him. Here the Captain of our Salvation was made perfect through suffering, and from this place, broken-hearted as He was, with the Cross before Him, and a heavier cross upon Him, He rose up from the garden and went forth to die. 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'" (Exodus iii. 5; Acts vii. 33).

In the bed of the Kidron, north of the road, is the **Tomb**

of the Virgin. The tomb is first noticed in the fourth century and the church is first noticed in the sixth century. The present church was built by Queen Milicent, and here she was buried in 1161. Her tomb, half-way down the steps to the right, is now shown as that of St. Joachim and St. Anne. The church was taken from the Latins in 1187 and given to the Greeks. A flight of forty-seven steps leads down inside the door to the church.

The Greeks, who claim that this is the oldest Christian church in the world, perform a service here every morning from 7 to 8.30, and it is open all day on festivals. At other times, visitors should knock at the little iron door on the south side of the church. The arch and pillars of this entrance date from the twelfth century. The Armenians now share the possession of this church with the Greeks.

From the Kidron we ascend the hill to St. Stephen's Gate (p. 65), passing the spot where, according to later tradition, St. Stephen was stoned. Recent explorations tend to prove that the real site of St. Stephen's death was outside the Damascus Gate (p. 111).

The View from St. Stephen's Gate is remarkable. Across the narrow valley rises the Mount of Olives. The top is not level, but is notched with three summits, on the middle one of which (the highest) stands the Chapel of the Ascension. Three paths, deeply worn, lead over the Mount (*see* p. 116). The enclosure of Gethsemane, at the foot of the Mount, is well seen from here (p. 125). On our left, under the wall, is a large reservoir, the Hammâm Sitti Miriam, or Bath of my Lady Mary. On the right is the Mohammedan Cemetery, covering a great part of the eastern slope of Moriah.

We continue our route round the north-east corner of the city walls, and striking off to the north-north-west, reach on the left-hand side of the road the

Subterranean Quarries.

The entrance is by an iron-bound door, the key of which is kept by a special guardian, with whom the dragoman arranges the time, etc., when the visit is to be made. These caverns were discovered in 1852 by Dr. Barclay, the American missionary. Without a guide their exploration should not be attempted. The great age claimed for them by some

writers has never been established, and the tradition current in Jerusalem that they in some way were connected with the Temple is pure fiction. From the entrance to the extreme southern limit is 600 feet. The kind of stone found in this cavern is soft, decays after some years of exposure, is not used for exterior walls in building, and is wholly unlike that found in the still existing Temple walls. It is very evident that stones have been cut from this soft limestone for some purpose, although from the earliest period the inhabitants of the country in quarrying have worked from the surface down, and have not worked thus in caverns.

Opposite the Subterranean Quarries on the right-hand side of the road is

The Grotto of Jeremiah,

where a tradition, dating from the fourteenth century, says the Prophet wrote the Book of Lamentations, and was subsequently buried. The rocky tombs, cisterns, and other excavations are extremely interesting. The place belongs to the Moslems, who show here the spot where, according to tradition, El 'Ozair, or Esdras, slept one hundred years (Sale's Koran, c. ii.). He was riding past the walls of Jerusalem, after it had been destroyed by the Chaldæans, and he doubted God's power to restore the city and its inhabitants. God therefore caused him to lie dead for a century, after which He restored him to life. On reviving 'Ozair found a basket of figs and a cruse of wine he had with him still fresh and good; but his ass was dead and only its dry skeleton remained. But whilst the prophet looked on, the skeleton rose and stood on its legs, and became clothed with flesh; and, last of all, wonderful to relate, the donkey, restored to life, began to bray.

The grotto is a natural cavern in the limestone hill and faces south.

The "House," or Place, of Stoning and Site of the Crucifixion.

Over the Grotto of Jeremiah is a knoll with a Moslem graveyard, and on its northern slope is the **Dominican Monastery**, connected with the new Church of St. Stephen, built on the actual site of the great Basilica of St. Stephen, which was erected by the Empress Eudocia and consecrated in A.D. 460. The site has only been recovered since 1882,

when the remains of a small Crusading chapel were accidentally discovered and purchased by the Dominicans, who excavated the adjoining ground and found the ruins and mosaic pavement of the Basilica, which they restored on the old lines and re-consecrated in A.D. 1900. A good many very interesting tombs, inscriptions, etc., were found during the excavations, and are willingly shown to visitors. The north (or left hand) of the knoll is regarded as unlucky by Jews and Arabs, and this site is so described by an Arab writer of the fifteenth century; while the Spanish Jews of Jerusalem now say that this knoll was the old "**House or Place of Stoning,**" or place of execution, described in the Talmud.

In the year 1845, the eminent scholar Dr. Eli Smith, with his friend and companion the Rev. Rufus Anderson, was on the ground and pointed out this hill as the most probable site of the Crucifixion. In 1848, a German scholar, Otto Thenius, advocated the same view, and since that time many others have adopted it. About the time that Conder's *Tent Work in Palestine* appeared (1878), Dr. Selah Merrill wrote an interesting pamphlet giving additional reasons why this site should be accepted as the actual place of our Lord's death.

In 1878, Colonel Conder called attention to the fact that the Talmudic account applies well to this site, which many have regarded as the true site of Calvary. General Gordon adopted this idea a few years later, and urged that a tomb in the cliff below (*see* The Garden Tomb, *infra*) might be the true Holy Sepulchre.

Following the road to the right round the base of the knoll (and to the left of which is the Damascus Gate), we pass a large building (on the land called "Paulusplatz") now being erected by the German Roman Catholics.

The road at a right angle on the right leads to the garden in which is the tomb called

The Garden Tomb.

This tomb had been excavated in 1873, and was then seen by Colonel Conder. It was full of bones to the roof. It is not a Jewish tomb, and on its east wall two Latin Patriarch's crosses are painted in red, and cannot (in Palestine) be regarded as older than the twelfth century. The tomb seems to have belonged to the Knights of St. John's Hospice, built close by on the south about 1187 A.D.

Thus while there is much to lead us to suppose that the knoll (p. 110) is the ancient place of execution, and possibly Calvary, there is no reason to believe that the "tomb in the garden" has been found. There are a few really Jewish tombs in the vicinity, besides others which are Christian.

The property is held in trust by influential English trustees. An Endowment Fund in memory of the late Miss Louisa Hope was created in 1901, but the current maintenance of the property is entirely dependent on the admission fees paid by visitors, and on such annual subscriptions and donations as can be obtained.

Passing the tomb in the garden, and the **Dominican Monastery** (see p. 110), we come to

St. George's College,

a block of buildings consisting of the Collegiate Church of St. George, the residence of the Anglican Bishop (Right Rev. Dr. Blyth), the Clergy House, Library, and the Museum of the Palestine Exploration Fund. The arches of the cloisters are of marble, and were given as memorials by different persons. Among other objects of interest in the church (for services see p. 53) is a marble font presented by the late Queen Victoria. Close by are St. George's Boys' School and St. Mary's Home for Girls.

Continuing our route northwards we arrive at (on our right) the

Tombs of the Kings (or Queen Helena).

The oldest Jewish tombs contain tunnel graves, called *kokim*, cut with the length at right angles to the walls of the chamber. About the Christian era the Greek tomb with an arcosolium or arched recess each side of the chamber came into use.

The Tombs of the Kings are the most interesting of all these remains. As in many other instances the outer chambers have tunnel graves, but the later inner chambers have Greek graves. "They lie to the north of Jerusalem, about half a mile beyond the Damascus Gate. It was a pleasant afternoon when I walked towards them, and found myself at length on the edge of a large square excavation sunk in the earth, with a façade cut into the face of the rock to the

west. This excavation in front was sufficiently large to enable me to have a good view of the façade, and the place derived an additionally romantic appearance from the picturesque ferns and plants which draped and dappled the side. The architecture of the façade, according to Fergusson, exhibits the same ill-understood Roman-Doric arrangements as are found in all these tombs. They are ornamented with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and so far as anything is known elsewhere, might be of any age. On the left side, at the end of the portico formed by the architectural façade, there is a very low door, which one must stoop to enter, and by it is a large stone, which may be rolled so as to close the opening. It reminded me of a large mill-stone, and would certainly require a good deal of strength to move it along the groove cut for its reception. Having entered within the low door, I found myself in a spacious chamber forming a square, whence passages led into other square chambers, round which were numerous deep loculi, with inner and very small chambers beyond them, or at their side. Turning out of the large principal ante-chamber to the west, and passing through a second chamber, I ascended a flight of steps which led to a higher chamber on the north. There lies the broken lid of a sarcophagus, and a sarcophagus taken from this chamber is now preserved in the Louvre at Paris. I noticed, connected with the loculi, ledges to support slabs for closing them in, after the dead should be deposited there. What I have said as to the architecture of tombs will apply in this instance; where, though the tombs are true and proper rock tombs, yet they are externally adorned by architectural work. The architecture points to Roman times, and it seems pretty clear that the catacombs bearing the names of the kings never could have been prepared for the ancient princes of Judah. Not here are we to look for the Tomb of David and his descendants. Mr. Fergusson considers that they belong to the time of Herod.”—(*Dr. Stoughton.*)

The opinion is now very generally entertained that this is the Tomb of Queen Helena of Adiabene, a convert to Judaism, 48 A.D., and who, according to Josephus, was buried here. A Hebrew text on a sarcophagus, found here by De Saulcy, gives the name of Queen Sarah. This sarcophagus is now in the Louvre. Coins of Titus were also found.

Returning towards the Damascus Gate we take the road to

the right, and ascend the hill on the top of which, opposite the new Gate called after Sultan Abdul Hamid, we pass the huge Hospice, monastery, and Church of Notre Dame de France, belonging to the Assumptionist Augustinians and containing an interesting museum, remarkable for its fine collection of flint implements, etc., picked up in Palestine, also for one of ancient coins. The building is remarkable for the colossal statue of the Madonna and Child upon its roof. Next to the Notre Dame de France, and on the same side of the road, is the French Hospital of St. Louis, whilst exactly opposite the latter, and on the right of the new Gate, but outside, is the **Convent of the Sœurs Réparatrices**. On the opposite side of the road are houses, a plantation belonging to the Franciscans, and some property of the Syrian Catholics.

Near here and on the road to Jaffa (p. 52), are the **Russian Buildings**, including a capital hospital, schools, cathedral, accommodation for a thousand pilgrims, etc. There is a fine **view** from the Church, and on the west side near the gate is an immense **column**, perhaps intended to be used for the Temple, but lying unfinished in its quarry-bed. To the north of the Church is a large six-storeyed tower, from the platform of which a magnificent view is obtained.

In this neighbourhood are three very interesting and deserving philanthropic institutions, the **Talitha-Cumi** ("which is, being interpreted, Damsel, I say unto thee, arise," Mark v. 41), an **Orphanage for Girls**, founded by the deservedly popular Rhenish-Westphalian Deaconesses, the German Hospital directed by the same body of "Kaiserswerther" Deaconesses as support Talitha-Cumi, and Schneller's **Orphanage for Boys**, where over seventy boys are well educated and taught some useful branch of industry.

In a valley on the left of the road to Jaffa, in a Mussulman Cemetery, is the large reservoir of **Birket Mamilla**, perhaps the "upper pool" in the "fuller's field" (p. 52). To complete the circuit of the city, however, we turn to the left after passing the Convent of the Sœurs Réparatrices, following the Jaffa road in the direction of Jerusalem until we arrive at the Jaffa Gate, our starting-point.

Herod's Tombs.

This is a very pleasant ten minutes' walk to a locality covered with olive-trees, belonging to the Greek Convent;

but in order to visit the tombs arrangements should be made at the Convent itself *in* the city, as there is no one on the spot to show them, and the entrance is kept locked.

Leave by the Jaffa Gate, and take the road to the left in the direction of the railway station, crossing the valley by a recently made road. About fifty yards west of the north-west corner of the Montefiore colony enclosure wall are some remarkable tombs, discovered by the Greek monks in their ground called **Nicophorieh**. They were digging on the hill at the spot named **Awairiyeh** with the intention of making a cistern for gardening purposes. Herr Schick, who reported the find to the Palestine Exploration Fund (*Quarterly Statement*, 1892, pp. 115, 185), considers one of the sarcophagi to be that of Mariamne, wife of Herod the Great. Another appears to be the tomb of the high priest Ananus (Josephus, *Bell.*, V. 12, 2). Both tombs are "made with great skill, from native stone, or Jerusalem marble, such as is quarried near the Convent of the Cross."

EXCURSIONS FROM JERUSALEM

(1) Jerusalem to Mount of Olives.

(Short half-day's excursion by carriage.)

Starting from the Jaffa Gate the route follows the Jaffa road as far as the north-west angle of the city where the French Hospital of St. Louis is situated. It then passes along the eastern wall of the great Russian compound, past the C.M.S. St. Paul's Church, and, further on, the Anglican Bishop's Collegiate Church of St. George, close to the Tombs of the Kings, which it leaves on the right. From this point the road descends till, having crossed the upper Kidron Valley, it turns eastwards, and, having crossed a low ridge, gradually ascends to the ridge of Scopus, from which, as we proceed, we get magnificent views of the city on the right and of the Jordan Valley and Dead Sea on our left. On this side the view ranges from Gilead to the Moab mountains south-east of the Dead Sea. Passing east of the great Greek enclosure known traditionally as the Viri Galilæi, from a worthless mediæval tradition that it was here that the angel said to the apostles who were gazing heavenwards at our Lord's Ascension, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts i. 11), we reach the small modern village on the summit of Olivet about half an hour after our start. The large building, belonging to the Mohammedans, stands on a site which, from the fourth century, has been shown as the place from whence our Lord ascended to heaven. There is a large courtyard, and in the centre a small octagonal chapel, with a footprint of Christ. There is a remarkable echo in this chapel, and a hymn sung softly with the proper harmonies, produces an extraordinarily beautiful effect. The great interest, however, of the place is the **View from the Minaret**, which ought to be seen again and again.

Very briefly the chief items of the view may be thus summed up: The Holy City lies like a map before us. On the east is the Dome of the Rock, standing in the centre of the raised platform of the Haram-esh-Sherif, where Solomon's Temple once stood. To the south of it is El-Aksa, once a Christian church built by Justinian. At the north-west corner of the Temple are the Turkish barracks, where the Castle of Antonia stood. North of the Temple is the hill Bezetha; and on it, near St. Stephen's Gate, the Church of St. Anne. West of Bezetha is the hill of Akra, which is the north-west quarter of the city, and on it stands the Church of the Holy Sepulchre; a little to the south-east of it are the ruins of the Hospital of the Knights of St. John. The hill west of Mount Moriah, or the south-west quarter of the city, is Mount Zion; the tower of David stands near the Jaffa Gate, and over it waves the Turkish flag. South-east of the tower is the English Church, and south of that the Armenian Convent, with a white dome. East of the Convent is the Jewish Quarter, with the two synagogues, one with a green and one with a white dome. On the top of Zion, south of the wall, is a cluster of buildings: in the midst the black dome marks the Mosque of David. Turning eastward we see the mountains of Moab and Gilead, and the Jordan Valley, the course of the river marked by the dark line of vegetation. The Dead Sea, although about 15 miles off, seems quite close, owing to the clearness of the atmosphere. South, is seen in the distance the round-topped Frank Mountain; nearer is the Hill of Evil Counsel; to the west of it is the Valley of Rephaim. On the south-east we perceive the road to Jericho, a portion of Bethany, and beyond this Abu Dis. Quite close, below, is the Bethphage chapel. Further south, a little to the west, is the Mountain of Offence. Near the north-west corner of Jerusalem are the Russian Buildings, gaunt and ugly, and French Monasteries, and beyond is Neby Samwîl (*see* p. 157). To the north of Olivet is the upper course of the Kidron Valley, and beyond, to its west, is Scopas, and a small village among olive-trees named Shâf'at. North of this is Tell-el-Fûl; three miles further north is Ramah, the birthplace of Samuel, and three miles beyond that Bîreh, the ancient Beeroth.

South of the summit is the traditional spot where our Lord taught His disciples to pray. A French princess (the Princess Latour d'Auvergne) has caused a new chapel to be erected

here. In the court are thirty-two panels, with the Lord's Prayer written in thirty-two languages. Here is also her tomb.

Yet further is the great Russian Tower, which, as a landmark, is visible from the hills east of the Jordan and Dead Sea, and close by, surrounded by a pine-grove, a Russian Chapel and Priest's House. In the latter some remains of beautiful mosaic pavement are worth visiting.

A chapel by the roadside on the saddle between the Mount of Olives and the hill west of Bethany (on which a convent now stands) encloses a stone discovered a few years back with a fresco painting (twelfth century) of the triumphal procession of Christ on Palm Sunday. In Crusading times this stone used to be pointed out as the very one from which our Lord mounted the ass.

(2) Jerusalem to Jericho, Dead Sea and Jordan.

(Two days' carriage excursion.)

A Bedouin escort is necessary for this journey.

Leaving Jerusalem by the Jaffa Gate (p. 64), the route followed is round the city walls, past the Damascus Gate (p. 65) and the Garden of Gethsemane (p. 108). The road now gradually ascends. At the corner, where it turns east, a striking view of the city is obtained (*see* p. 133); to the south lies a new Benedictine Convent. The route now winds along the south slopes of the Mount of Olives, and as we again turn south we see the City Slaughterhouse below us to the right. In ten minutes more we reach *El 'Azariyeh*, the site of ancient **Bethany** (*see* p. 131). A little beyond Bethany on the right we pass a Russian Church, erected on the traditional spot where the meeting of our Lord and Martha occurred. "Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou

art the Christ, the Son of God, which should come into the world" (John xi. 20-27). The road now descends in a series of abrupt turns into the *Wâdy-el-Haud*, at the head of which lies a plentiful spring, known as the "Apostles' Fountain" (lunch can be taken at the khân here on the return journey) from the legend that the apostles tarried there on their way to Jerusalem. There is little doubt that this fountain of *el-Haud* is identical with *En-shemesh* (the Spring of the Sun), on the boundary between Judah and Benjamin (Joshua xv. 7, xviii. 17). After descending the valley for about an hour we pass the direct road to *Neby Mûsa* (see below) on the right, and in three minutes more cross a ridge and enter the *Wâdy-es-Sidr*. This valley we follow for half an hour, when it turns due south and we again cross a ridge into the wide open valley known as *Thoghret-ed-debr*. On the further side of the valley the red stratification of the rocks, which shows up very clearly after recent rain, together with the name *Tal'at-ed-dam* (the hill of blood), given to the ruined mediæval castle on the summit, has given rise to the theory that we have here the "going up to (of) Adummim," i.e., the red, mentioned in Joshua xv. 7, xviii. 17. Ascending the hill we reach the *Khân Hadrûr*, commonly known as the **Inn of the Good Samaritan**. This lies a little more than half-way to Jericho. While the carriage waits here those who are energetic may pay a visit to the ruined castle (*Tal'at-ed-dam*) on the hill to the north-east. It was probably the *Maledoin* of Crusading times; there is little to see to-day but a rock-cut moat and ruined vaults. From the Inn the road descends steeply, and after about half an hour a wide open valley is reached and a choice of routes to Jericho lies before us. The road to the right passes *viâ* the Moslem shrine, *Neby Mûsa*, the traditional burial-place of Moses, and reaches the Jericho plain about two miles south-west of Jericho. Although made largely for the benefit of pilgrims to the *Neby Mûsa* during the annual festival held there every Easter, it is also a better road for carriages, as it avoids a very steep and dangerous descent on the course of the old road just before the plain is reached. The older road, as long as it keeps in repair, is a more interesting one for travellers, as it passes near the *Wâdy Kelt*, thought by some to be the Valley of Achor (Joshua xv. 7), and by others, with less probability, the brook Cherith (1 Kings xvii. 3, 5). By following a narrow path to the left, near a small ruin, the Convent of St. George—also called

the Monastery of Elijah—may be seen. It is built against the cliff on the northern side of the valley, which here is abundantly supplied with water which the monks have utilised for their beautiful gardens. The present convent is comparatively modern, but it stands on the foundations of the ancient monastery of St. John of Chosiba. There are remains of mosaics and frescoes within the building. Returning to the carriage-road we soon commence rapidly to descend, the whole green plain of Jericho lying like a map before us. We pass remains of an ancient aqueduct constructed to carry water from springs in the *Wādy Kelt* to the Jericho of Roman times. Immediately on reaching the plain an ancient reservoir, now quite silted up, may be noticed on the right, and out in the plain the great *Birket Mûsa*, which was probably supplied in New Testament times with water from the aqueducts. A little further on a modern aqueduct across the *Wādy Kelt* is passed, and shortly afterwards we ourselves cross that valley by a wooden bridge and reach Jericho.

JERICO.

Hotel—*Hotel Belle Vue*.

The village *er-Riha*, the modern Jericho, occupies the site of the Jericho of mediæval times. The ancient Jericho lay near the great spring '*Ain-es-Sultân*, and the city of Roman times was more to the south-west, close to the place where the Jerusalem carriage-road leaves the mountains (*see p. 129*). The native village of *er-Riha* is filthy and uninteresting. The Russians have built a church and a large Hospice for the accommodation of their pilgrims, and numbers of Greek and Russian monks have cultivated garden plots. The large tower to the south-east of the village has been called the House of Zacchæus, but the tradition marking out this site only dates from the fifteenth century. A small mosque and minaret have recently been erected in its neighbourhood.

Travellers usually lunch at Jericho before visiting the Dead Sea (*p. 121*), the Jordan (*p. 124*), and Elisha's Fountain.

In dry weather it is possible to drive all the way from Jericho to the Dead Sea. Although there is no made road, the greater part of the way lies over a level track across the plain. We first cross the *Wādy Kelt* and then go south-east. After three-quarters of an hour we see on our left

the *Deir Mâr Yoḥannâ hajleh*, or Greek Monastery of St. Gerasimos, rebuilt on the ruins long known as *Ḳaṣr-el-Hajleh*. It marks the site of *Beth-hogla* (or *Beth-hoglah*, Partridge House), a town of Benjamin, on the border of Judah (Joshua xv. 6, xviii. 19, 21). In the twelfth century the Latin Monastery of Calamon stood here, and many valuable frescoes on the ruined walls were visible until the monks of Mâr Saba rebuilt the place and destroyed them in 1881. 'Ain *Hajlah*, a warm spring, lies not far from the monastery. A little over half an hour more brings us to the Dead Sea. At this point the sea has a shelving, pebbly beach, which exhibits a number of ridges and furrows marking the highest levels of past seasons. A little to the west a number of pools lie along the shore, just north of the beach, in which salt is collected by evaporation and crystallisation. A soldier is usually stationed on the shore to prevent salt smuggling, as salt is a Government monopoly.

The Dead Sea

is called in Scripture the "sea of the plain" (Deut. iv. 49), the "salt sea" (Deut. iii. 17, Joshua xii. 3). In the Talmud it is spoken of as the Sea of Sodom, and in Josephus as Lake Asphaltites. Owing to many wild legends as to its deadly character, it was named the "Dead Sea," by which name it is now generally known, although the Arabs call it *Bahr-Lût* (the Sea of Lot). According to the most reliable measurements, the sea is forty-six English miles in its greatest length, and nine and a half in the greatest width, at 'Ain *Turâbeh*, about fifteen miles south of the Jordan. After several unusually rainy seasons the sea is extended southward for some miles; the measurements, therefore, differ from year to year. The area is about 400 square miles; its mean depth is 1,080 feet; in the south bay the depth does not exceed eleven feet. The level of the sea is maintained by evaporation alone, and in the early spring is usually from two to three feet deeper than in the autumn, just before "the rains." After a scanty season's rainfall the rise may be less than a foot.

Lying, as it does, about 1,300 feet below the level of the Mediterranean, it is the most depressed sheet of water in the world. One of the most singular features of the lake is the tongue of land running into it from the land of Moab, and six miles across its narrow neck. Into this lake the waters of the

Jordan empty themselves. It receives also, from the east, the *Zerka Ma'in*, the *Mojib* (the Arnon of Scripture), and others; from the south, the *Karâhy*; and from the west, *'Ain Jidy*, besides a few other springs.

The nauseous character of the water of the Dead Sea is "owing to the extraordinary amount of mineral salts held in solution. The analyses of chemists, however, show very different results. Some give only seventy parts of water to the hundred, while others give eighty, or even more. I account for these differences by supposing that the specimens analysed are taken at different seasons of the year, and at different distances from the Jordan. Water brought from near the mouth of that river might be comparatively fresh, and that taken in winter from *any part* would be less salt and bitter than what was brought away in autumn. One analysis shows, chloride of sodium, 8; potassium, 1; calcium, 3. The very last I have seen gives, calcium, $2\frac{1}{2}$; chloride of magnesium, $10\frac{1}{2}$; of potassium, $1\frac{1}{2}$; of sodium, $6\frac{1}{2}$. The specific gravity may average about 1,200, that of distilled water being 1,000. This, however, will vary according to the time and the place from whence the specimens are taken" (*Thomson*).

On the west and east the sea is bounded by high and precipitous mountains rising from the water. At the south-west is the curious Jebel Usdum, consisting almost entirely of pure crystallised salt.

There have been, from the earliest ages, a variety of wild and extravagant legends about this mysterious sea. Many of them, however, have been exploded by the narrative of the American Expedition, and the interesting accounts of Lieutenant Lynch. Soundings were taken all over the lake, and a variety of wild theories were set at rest on this and many other subjects, too numerous to enter into here. It will be enough to say that the old notions that no bird could fly over its deadly waters, that no person could breathe its poisonous exhalations, that in its centre is an abyss into which the accumulated waters of the Jordan and other rivers descend, etc., are myths.

The scientific results of Lieutenant W. F. Lynch's expedition were most valuable and varied. The geographical position of the Dead Sea was determined, its depths sounded, the temperature, width, depth, and velocity of its tributaries ascertained; specimens of all kinds collected; winds, currents,

changes of weather and atmospheric phenomena noted. In his narrative he says :—

“The bottom of the sea consists of two submerged plains, an elevated and a depressed one ; the former averaging *thirteen*, the latter about *thirteen hundred* feet below the surface. Through the northern, and largest and deepest one, in a line corresponding with the bed of the Jordan, is a ravine which again seems to correspond with the Wâdy-el-Jeib, or ravine within a ravine, at the south end of the sea. Between the Jabbok and this sea we unexpectedly found a sudden breakdown in the bed of the Jordan. If there be a similar break in the water-courses to the south of the sea, accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk from some extraordinary convulsion ; preceded, most probably, by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain.” This catastrophe occurred at an early geological period, and the sea is the remains of an enormous salt lake, which at first occupied the whole Jordan valley up to Hermon.

History of the Dead Sea.—It was here that Lot chose for himself a home upon its borders (Gen. xiii. 12). The important battle of the four kings against five took place “in the vale of Siddim, which is the salt sea. . . . And the vale of Siddim was full of slimepits ; and the kings of Sodom and Gomorrah fled, and fell there” (Gen. xiv. 3, 10) ; and Lot was taken prisoner. Here were those cities of the plain which were so full of wickedness that “the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven ; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground” (Gen. xix. 24, 25). Here Lot’s wife, looking back, became a pillar of salt ; and early travellers claim to have seen the remains of Lot’s wife. From the extraordinary nature of the salt-hills, many pillars of salt may be seen there to this day. In Num. xxxiv. 2, 12, the sea is made one of the borders of the land, and the eastern boundary of Judah (Joshua xv. 1–5). In Ezek. xlvi. 6–12, there is a marvellously vivid picture, the scene of which is supposed to be the Dead Sea.

Bathing in the Dead Sea.—Every traveller should try the curious effect of bathing in the Dead Sea, unless he is suffering from any abrasion of the skin, in which case he

would suffer some pain. The specific gravity of the water, varying from 1·021 to 1·256, is lightest at the mouth of the Jordan. A spot should, therefore, be selected for bathing some little distance from the river. The water is so buoyant that it is possible to lie upon the surface almost as on a couch. It is somewhat difficult to swim, as the feet tend to fly up. As some people find the effect of the concentrated salt water somewhat irritating to the skin, it is desirable to proceed to the Jordan, and there bathe in the fresh water. If the traveller is making his journey in the reverse direction—that is, from the Dead Sea to Jerusalem—he is advised not to bathe in the Dead Sea, as, unless he can procure a fresh-water bath, irritation of the skin may ensue.

Those who do not bathe will amuse themselves by gathering sea drift, and probably procuring water to take home in bottles—a habit of most travellers.

The shore is scattered with the dead trunks of trees brought down by the Jordan floods.

Few will care to linger long on the margin of the sea, as the heat is intense, and one ceases to wonder that the six millions of tons of water, which it is calculated fall daily into the sea, need any other outlet than that which is caused by evaporation.

From the Dead Sea to the Jordan, at the Pilgrims' Bathing Place, is about an hour's journey. It is only possible to go by carriage in dry weather. For some distance from the shore, the mounds and hillocks are white with salt. The heat is overpowering, but the sight of the green line of foliage edging the river, and the large trees in the distance by the Bathing Place urge the traveller forward, and if he has been bathing in the Dead Sea there will be a longing desire to plunge into the fresh stream of Jordan. Those who cannot swim are urged to be cautious, as the current is swift and the bottom treacherous.

The River Jordan.

The **Jordan** takes its rise on the west side of Hermon, and flows through Palestine from the southern extremity of Coele-Syria to the Dead Sea. It crosses the swampy plain of Hûleh, lying between the Jaulân Hills and the mountains of Galilee. Here it forms the Waters of Merom (Luke Hûleh), whence, increased in volume and force, owing to the depression

of the valley, it flows into the Lake of Galilee. Emerging from this lake, it falls 600 feet through its course of 60 miles.

"The only known instance of a greater fall is the Sacramento River in California" (*Stanley*). Finally, after being enriched by the waters of Jabbok, made illustrious by Jacob's mysterious conflict, and of other streams, it falls into the Dead Sea, whence it does not emerge again.

The length of the river, in a straight line from its source to the Dead Sea, is not more than 100 miles; its course, however, is so remarkable that between the Lake of Galilee and the Dead Sea, 60 miles of actual length is increased to nearly 200 by its corkscrew windings. The river varies in width from 80 to 160 feet, and in depth from five to twelve feet.

For the best accounts of the river the traveller should consult Lieutenant W. F. Lynch (*U.S. Expedition to the River Jordan and the Dead Sea*) and the *Memoirs of the Survey of Western Palestine*.

Every stage of the river is sacred with **Historical Associations**. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered everywhere," and was "*even* as the garden of the LORD" (Gen. xiii. 10). After the forty years' wandering, the Israelites "passed over on dry ground, until all the people were passed clean over Jordan." The passage occurred in the time of harvest, *i.e.*, in April, when the waters were at their highest, from the early rains, and the melting snows ("for Jordan overfloweth all his banks all the time of harvest"). "The waters which came down from above stood *and* rose up upon an heap very far from (or 'far off at') the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho" (Joshua iii. 14-17). Jacob, Gideon, Abner, David, Absalom, and many others, crossed this river, and here came down those two holy men, one of whom was soon to pass into the other world. "And Elijah took his mantle, and wrapped *it* together, and smote the waters, . . . so that they two went over on dry ground" (2 Kings ii. 8). Elisha as he returned from parting with his friend, taking the mantle which had fallen from his illustrious predecessor, smote the waters, so that they parted hither and thither, and he too passed over on dry ground. In the waters of Jordan, Naaman was cured of his leprosy, "and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings v. 14).

These incidents of the Old Testament pale before the memories of the New. Here rang out the "voice of one crying in the wilderness, Repent ye: for the kingdom of heaven is at hand." It has often been suggested that the place of baptism was in the very place where Elijah, his great forerunner, passed over; where he finished his course, the Baptist in the spirit and power of Elias, commenced his. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins" (Matt. iii. 5, 6). Most sacred of all is the memory that to this river came our Lord Himself, and was baptized of John, "and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii. 13-17). There seems no reason to doubt that the passage of the Israelites, who went straight towards Jericho, took place near the present bathing-place. Tradition, since the fourth century, has placed the scene of our Lord's baptism at the **Pilgrims' Bathing-place**.

At Easter, the bathing-place of the Greeks is the resort of thousands of pilgrims, who come in a body from Jerusalem to Jericho, and assemble in multitudes in the neighbourhood of Rîha (p. 120). Early in the morning, at a given signal, the pilgrims leave their resting-place and proceed to the river, when old and young, rich and poor, without much regard to propriety, plunge into a promiscuous bath. The scene has been variously described by many travellers, who affirm that the Greeks attach deep religious significance to the ceremony, which is to them the source of many blessings. The custom is at least as old as the sixth century. The Latins have a bathing-place further to the south. The site is, however, too far from Cana of Galilee to have been only a day's journey (*see* John i. 28, 29, 32, 35, 43; ii. 1; x. 40; xi. 6, 7, 39). The site proposed by Colonel Conder at the ford of 'Abârah, south of the Sea of Galilee, is much nearer, and may represent that of Bethabara.

The **Banks of the River**, all about here, are rich in varied foliage; oleanders stand in thick masses, beautiful in early spring, with their rose-coloured blossoms; the jujube-tree, the crimson-flowered loranthus, the 'Osher-tree, and a variety of others.

Here the lion in olden times had his lair, here the leopard

still lurks, and wild boars find a home among the reeds. Birds abound in the neighbourhood, the kingfisher, the sun-bird (like a humming-bird), turtle doves, nightingales, bulbuls, and a host of others.

There are two roads from the Jordan to Jericho ; the better and more interesting takes about an hour and a half, the other a little less. As we leave the ford of the Jordan we see to the west the recently rebuilt *Ḳaṣr-el-Hajleh* (see p. 121), and after about a quarter of an hour reach another monastery, *Deir Mār Yohanna*. This is built on the ruins, known till recently as *Ḳaṣr-el-Yehûd* (Castle of the Jews), which marked the site of a Monastery of St. John which stood here in the days of Justinian. In another half-hour we reach a fine single tamarisk, near which is a small hill known as *Tell Jeljâl* and an old ruined pool. In this *Jeljâl* apparently survives the name Gilgal. At any rate, as early as the eighth century a church stood here to commemorate the site of **Gilgal**. If this then is Gilgal, it was here that the Israelites first pitched their camp west of the Jordan and set up twelve stones which they had taken from the bed of the stream (Joshua iv. 19, 20). Here the people celebrated their first passover in the Promised Land, and the rite of circumcision was performed on those who had been born in the wilderness. "And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal (*i.e.*, *rolling*) unto this day" (Joshua v. 9). Here "the manna ceased on the morrow after they had eaten of the old corn of the land ; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year" (Joshua v. 12). During all the early part of the conquest the camp remained here (Joshua ix., x.). At this place Joshua saw the vision of "a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?* And he said, *Nay ; but as captain of the host of the LORD am I now come.*" And Joshua was bidden, "Loose thy shoe from off thy foot ; for the place whereon thou standest *is holy*" (Joshua v. 13-15).

In later times the solemn assemblies of Samuel and Saul were celebrated here. Here the latter was made king ; and

when David came back from exile, the whole tribe of Judah assembled to welcome him, and to conduct him over the Jordan, after the death of Absalom (2 Sam. xix. 15).

From Gilgal to Jericho is about half an hour; we cross the *Wâdy Kelt*, and reach our destination in a few minutes.

Travellers usually sleep at Jericho, returning to Jerusalem next day, lunching at the Apostles' Fountain (*see* p. 119), and visiting Bethany.

Elisha's Fountain.

Elisha's Fountain or '*Ain-es-Sultân* (the Sultan's Spring) lies at the foot of the mountain about a mile to the north-west of modern Jericho. There is a good carriage-road to it. The first part of the way lies between beautiful, cultivated gardens. Trees overhang the road, among them a few dwarf date-palms, and the tangled hedges on the right-hand side will make the traveller almost imagine himself in a country lane at home. Farther on the land is more open but still well watered. Amongst patches of barley and other crops are scattered numerous thorn-trees, *Zizyphus lotus* and *Zizyphus Spina Christi*, called by the Arabs the *Nubb*. Here also may be found the *Solanum Sanctum*, whose fruit bears the so-called Apple of Sodom (*hadak*); the tree which really answers to the description of Josephus is the 'Osher.

This spring is undoubtedly the spring of water which Elisha healed. The story runs thus: "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth; but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein: and they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake" (2 Kings ii. 19-22). Just above the spring the **house of Rahab** used to be shown to travellers, and some Roman pavement is still to be seen hard by.

If the traveller ascends the **mound above the spring** he will be well repaid, as he will take in at a glance all the principal features of the surrounding country. From here the mountains of Gilead and Moab are in full view, as well as the Dead Sea and the Jordan Valley. The view is thus

described by Dr. W. M. Thomson in *The Land and the Book* :—

“I came up to see the sun rise once more over the eastern mountains and this impressive plain of Jericho. Behind us, on the west, tower the grey and honeycombed cliffs of Quarantania, the Mount of Temptation; in the foreground the green oasis created by 'Ain-es-Sultân spreads to the village of Jericho; on the other side of the river the dark mountains of Moab and of Edom bound the eastern horizon, having the wide plain of Abel-Shittim at their feet, and the heights of Nebo and Pisgah above. Far away to the south the Dead Sea sleeps in its mysterious sepulchre. Northwards stretches the valley of the Jordan, sheltered by the lofty Kurn Surtabeh on the west, and the noble mountains of Gilead and Bashan on the east. This vast area of plain and mountain and river and sea is crowded with ancient sites, whose names recall many of the grandest, and some of the most sublime and appalling events in Biblical history. The mental impression of this amazing panorama will abide with you while life may last.”

This *tell*, or mound, to the west of the spring almost undoubtedly marks the site of the Jericho of Old Testament times. Here was the Jericho of the events of Joshua vi., the ruins of which lay under a curse until in the days of Ahab (1 Kings xvi. 34). “In his days did Hiel the Beth-elite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake to Joshua the son of Nun.”

Among the minor reminiscences of Jericho may be mentioned that it was here that, after having been sent back from the country east of the Jordan where Hanun, the son of Nahash, had insulted them and shaved them, the messengers of David were ordered by their master to stay for a time. “Then there went *certain*, and told David how the men were served. . . . And the king said, Tarry at Jericho until your beards be grown, and *then* return” (1 Chron. xix. 5). In Jericho Herod died, and was buried at Herodium (p. 161).

An old aqueduct exists west of this at the foot of the hills, running from 'Ain Dûk (p. 131), towards the Kelt; and the Herodian city probably extended south, so that the fortress of Cypros (represented by *Beit Jubr*, a small tower close to the Jerusalem road) was above Jericho.

Jericho, the city of palm-trees (Deut. xxxiv. 3), and the scene of Joshua's victories, is not to be confounded with modern Jericho, or Rîha (*see* p. 120). It was a chief city of ancient Canaan, and must ever have been fruitful from its contiguity to the fountain of 'Ain-es-Sultân (p. 128). There is nothing to be seen of old Jericho save a few mounds of ruins. The palm-trees have all gone, the mighty city is a heap, and but for the fountain of Elisha, and the remnants of water-courses, and a few traces of ancient foundations, there would be nothing to identify it. The history of its siege and capture by Joshua will be recalled by every traveller.

"It was across yonder plain that the spies journeyed; round here went up those great walls on which Rahab had her house; over there in the mountains we seem as if we could make out the very place where the spies hid themselves; it was here that Joshua's army went round the city; and these hills echoed back the shrill blast of the trumpets which the priests blew. And when the seventh day had come, there went up from this spot the great shout of the people, mingling with the blasts of the trumpets, 'and the walls of Jericho fell down flat.' Then came that fearful panic, followed by blood, and havoc, and death. It was somewhere close by here that Rahab, with her kindred, sat with tear-dimmed eyes, and saw the smoke of the burning city ascending. And, perhaps, it was on some high standing ground near here that Joshua, in the presence of all Israel, stood, and pointing to that charred and ruined mass that had once been the strong city of Jericho, cried, 'Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it' (Joshua vi. 26). Despite the curse, five hundred years afterwards a man was found who dared to rebuild the city, and who fulfilled the prediction by inheriting the curse (1 Kings xvi. 34)" (*Hodder*).

At Jericho the last days of the prophet Elijah were spent, and from here he went forth with Elisha to cross the waters of Jordan, and to witness that strange revelation of a chariot of fire and horses of fire that parted them both asunder when Elijah went up by a whirlwind into heaven (2 Kings ii. 4, 5, 11). Jericho was long celebrated for its beautiful groves and gardens, and these were given to Cleopatra by Mark Antony. Herod rebuilt the city. In the time of our Lord, the Jericho visited by Him, as He journeyed to Jerusalem, was a new Jericho.

Here the two blind men were healed, and our Lord paid a visit to the house of Zacchæus (p. 120).

Not the least imposing feature in the landscape is the high, precipitous mountain called **Quarantania** (Forty Days), the traditional scene of our Lord's Temptation. "Again, the devil taketh him up into an exceeding high mountain and showeth him all the kingdoms of the world and the glory of them" (Matt. iv. 8). The side facing the plain is perpendicular and naked, and midway is burrowed by holes and caverns, where hermits still retire for fasting and prayer in imitation of the example of our LORD. A small convent has recently been built on a ledge of rock running just in front of some of these caves. It is possible to reach the summit, where there are ruins of an ancient convent, and also to climb to the hermits' caves on the face of the precipice, including chapels with curious frescoes of the twelfth century; but neither excursion should be attempted by any except practised climbers, and then only with a qualified guide. The tradition as to this being the scene of our Lord's Temptation only dates from the time of the Crusaders, by whom the mountain was named Quarantania—now *Jebel Karantel*.

There is another fountain in the plain, at the foot of the mountain, called '**Ain Dūk**, near which was the Castle of Docus, the scene of the assassination of Simon, brother of Judas Maccabæus.

Close by 'Ain-es-Sultân are remains of buildings and mills, known as Tawâhîn-es-Sukkar (or Sugar Mills). The ruins are extensive, and the cultivation of the sugar-cane is mentioned as being in a flourishing state by William of Tyre in 1174 and by Jacob de Vitry, Bishop of Akka, in 1220. It has been said that the hermits who dwelt in Quarantania accounted the sugar-cane to be the honey of John the Baptist, as did the mediæval Latins generally.

The journey from Jericho to Jerusalem is by the same route as that already described on pp. 118-120, but in the reverse direction. From the Apostles' Fountain (p. 119) there is a steep ascent to **Bethany** which is a dirty but picturesquely situated Moslem village. Vines, figs, and olives cluster on the nearer hill-slopes, and the cornfields form a pleasant contrast to the sterility of the hills nearer Jerusalem. The traveller will here see an old TOWER called the "Castle of Lazarus"; it marks the site of the convent of Benedictine Nuns founded by Queen Milicent in 1147 A.D. Near it is

the so-called TOMB OF LAZARUS, in a vault reached by descending twenty-five steps. It is a very small and ancient chapel, dating perhaps from the fourth century A.D. The HOUSE OF MARY AND MARTHA is also pointed out in the village. No one should fail to read the eleventh chapter of St. John here.

For the description of the remainder of the route back to Jerusalem we cannot do better than quote from Dean Stanley's *Sinai and Palestine* :—

“In the morning, He set forth on His journey. Three pathways lead, and probably always led, from Bethany to Jerusalem ; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus ; another, a steep footpath over the summit ; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder, between the summit which contains the Tombs of the Prophets and that called the ‘Mount of Offence.’ There can be no doubt that this last is the road of the Entry of Christ, not only because, as just stated, it is, and must always have been, the usual approach for horsemen and for large caravans, such as then were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows.

“Two vast streams of people met on that day. The one poured out from the city, and as they came through the gardens whose clusters of palm rose on the southern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany, with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. The road soon loses sight of Bethany. It is now a rough, but still broad and well-defined mountain track, winding over rock and loose stones ; a steep declivity below on the left ; the sloping shoulder of Olivet above on the right ; fig-trees below and above, here and there growing out of the rocky soil. Along the road the multitudes threw down the boughs severed from the olive-trees through which they were forcing their way, or spread out a rude matting, formed of the palm-branches which they had already cut as they came out. The larger portion—those, perhaps, who escorted Him from Bethany—unwrapped their loose

cloaks from their shoulders, and stretched them along the rough path, to form a momentary carpet as He approached. The two streams met mid-way. Half of the vast mass, turning round, preceded ; the other half followed. Bethany is hardly left in the rear before the long procession must have swept up and over the ridge, where first begins 'the descent of the Mount of Olives' towards Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The Temple and the more northern portions are hid by the slope of Olivet on the right ; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically 'The City of David,' derived its name. It was at this precise point, 'as He drew near, at the descent of the Mount of Olives'—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, 'Hosanna to the Son of *David!* Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David. Hosanna . . . peace . . . glory in the highest.' There was a pause as the shout rang through the long defile ; and, as the Pharisees who stood by in the crowd complained, He pointed to the 'stones' which, strewn beneath their feet, would immediately 'cry out' if 'these were to hold their peace.'

"Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again ; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El-Aksa rises like a ghost from the earth before the traveller stands on the ledge, so then must have risen the Temple-tower ; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple-courts ; as now the gray town on its broken hills, so then the magnificent city, with its background—long since vanished away—of gardens and suburbs on the western plateau behind. Immediately below was the Valley of the Kidron, here seen in its greatest depth as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of

Jerusalem, seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and ‘He, when He beheld the city, wept over it.’

“Nowhere else on the Mount of Olives is there a view like this. By the two other approaches above mentioned, over the summit and over the northern shoulder of the hill, the city reveals itself gradually; there is no partial glimpse, like that which has been just described as agreeing so well with the first outbreak of popular acclamation; still less is there any point where, as here, the city and Temple would suddenly burst into view, producing the sudden and affecting impression described in the Gospel narrative. And this precise coincidence is the more remarkable because the traditional route of the Triumphal Entry is over the summit of Olivet; and the traditional spot of the Lamentation is at a place half-way down the mountain, to which the description is wholly inapplicable, whilst no tradition attaches to this, the only road by which a large procession could have come, and this, almost the only spot of the Mount of Olives which the Gospel narrative fixes with exact certainty, is almost the only unmarked spot—undefiled or unhallowed by mosque or church, chapel or tower—left to speak for itself, that here the Lord stayed His onward march, and here His eyes beheld what is still the most impressive view which the neighbourhood of Jerusalem furnishes, and the tears rushed forth at the sight.

“After this scene, which, with the one exception of the conversation at the Well of Jacob, stands alone in the Gospel history for the vividness and precision of its localisation, it is hardly worth while to dwell on the spots elsewhere pointed out by tradition or probability on the rest of the Mountain. They belong, for the most part, to the ‘Holy Places’ of later pilgrimage, not to the authentic illustrations of the Sacred History.”

(3) Jerusalem to Bethlehem.

(An easy half-day carriage excursion.)

Leaving Jerusalem by the Jaffa Gate, we descend into the Valley of Hinnom, and cross it at the upper end of the Sul-

tan's Pool; then ascend the hill on the south-west side to the "Valley of the Giants"; on the left is the British Ophthalmic Hospital, and on the right the railway station; also on the left is the traditional tree on which Judas hanged himself, and the country house of Caiaphas the High Priest. This plain has been called the **Valley of Rephaim**, mentioned as a point on the boundary-line between Judah and Benjamin, where the Philistines were defeated by David (2 Sam. xxiii. 12, 13; 1 Chron. xi. 15). Before reaching the top of the long, gentle rise, the traveller will be shown a well, which is called the **Well of the Magi**, tradition stating that the Wise Men, after leaving the presence of Herod, knew not whither to go; and, being weary with their journey, stooped to draw water, when they saw the star reflected in the well, and under its guidance they followed till it stood over where the young Child was. On the top of the hill, to the left, is a large building belonging to the Greeks (Mâr-Elyâs, Convent of Elijah). In a smooth piece of rock, opposite the gate of the convent, may be seen certain depressions. It is alleged that these were made by the Prophet Elijah, as he lay here after fleeing from Jezebel. It would appear, however, that the convent was built by a certain Bishop Elias, and that the introduction of the prophet is altogether gratuitous and uncalled for. At this point Jerusalem is visible behind, and Bethlehem in front. The site is not mentioned in early pilgrim accounts. To the west is the ruin of a Chapel of Habakkuk (or Habbacuc) that once commemorated the Apocryphal legend which relates that when Daniel had been for six days in the lions' den, the angel of the Lord ordered the Prophet Habbacuc, who was carrying pottage to his reapers, to take the food to Daniel in Babylon, and when Habbacuc demurred, "the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. . . . So Daniel arose and did eat: and the angel of the Lord set Habbacuc in his own place again immediately" (Bel and Dragon, verses 31-40). To the south is the "Field of Peas," so called from another mediæval legend.

Descending the hill, a chapel and hospital (called **Tantûr**), supported by the Roman Catholic Order of St. John, is seen on the hill-top on the right. In about twenty minutes from Mâr Elyâs the **Tomb of Rachel** is reached. It is a small modern building, with a dome. (The traveller may, perhaps,

see here how the hateful practice of scribbling upon the walls of even sacred buildings is persisted in by ignorant persons.) There can be no doubt that this site, which is revered by Christians and Moslems, as well as by the Jews, is near the scene of the touching story of Rachel's death.

She had journeyed from Bethel to this place, on the way to Bethlehem. "And there was but a little way to come to Ephrath" (Bethlehem). Here she was delivered of her son. "And it came to pass, as her soul was in departing, for she died, that she called his name Ben-oni [*i.e.*, son of my sorrow]: but his father called him Benjamin [*i.e.*, the son of the right hand]. And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day" (Gen. xxxv. 16-20). It will be remembered that "Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her" (Gen. xxix. 20). And as the old man, long weary years after her death, was himself drawing to the grave, he repeats, with tender memory, the story of his loss. "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem" (Gen. xlviii. 7).

About a mile to the south-west of Rachel's Tomb is a village named **Beit Jāla**. This is called Galem in the Greek version of Joshua xv. 60. There are Roman Catholic, Russian and German Protestant missionary schools and churches here. The inhabitants, who are mostly Greek Christians, number not far from 3,000. At this point there are two roads, that to the left going direct in about fifteen minutes to Bethlehem; that on the right in about one hour to Solomon's Pools. Just within the fork formed by the diverging roads there are some remains of the great Roman stone siphon in the "upper level" aqueduct from Solomon's Pools to Jerusalem. Latin centurial inscriptions, similar to those sometimes found on Roman remains in England, have been noticed on some of the dislocated stone pipes.

The views of Bethlehem, as the ancient city is approached, are extremely picturesque, and will doubtless suggest many pictures to the mind's eye in connection with the stories of Ruth, David, and others.

Bethlehem (Beit-Lahm).

Bethlehem (House of Bread), or Beit-Lahm, is situated six miles from Jerusalem, on an elongated hill, well cultivated in terraces round the sides, and with fertile cornfields in the valley below. On the terraces, vines and fig-trees are in abundance. The wine of Bethlehem has considerable local celebrity, but does not appear to be appreciated by all travellers.

The town consists of at least two thousand houses, mostly substantial, and includes the fortress-like buildings of the Church of the Nativity and the three adjoining convents. The streets are narrow, steep, and slippery. From the Convent of Mâr Elyâs and other neighbouring points of view, Bethlehem forms a pleasing picture—the square, solid-built houses, with cupolas, rising above each other in terraces, like the gardens and groves just below them.

The population is about eight thousand. The inhabitants of Bethlehem have always been celebrated for their ruddy beauty, and also for their fierce turbulence, inclined, like David, to be “men of war from their youth,” and, it is said, always conspicuous in the frequent religious disturbances at Jerusalem. Bethlehem is the most Christian town in Southern Palestine; the Moslem Quarter was destroyed by Ibrahim Pasha after a rebellion in 1834.

The inhabitants are largely employed in agriculture and rearing cattle, as well as in the manufacture and sale of bracelets, rosaries, beads, crucifixes, cigar-holders, and various other small articles, chiefly made of olive wood and Dead Sea stone and mother-of-pearl.

Bible Associations.

The allusions to Bethlehem in the Scriptures are numerous. It is sometimes spoken of as Ephrath, or Bethlehem-Ephratah, a Hebrew term expressive of the fruitfulness of the locality. This fruitfulness, especially in contrast with the barren wilderness of Judæa, almost in sight, is still remarkable.

The first mention of the place is when the favourite wife of Jacob died after giving birth to the child whom she named Ben-oni, but whom Jacob named Benjamin (*see* p. 136).

The scenery of the pastoral story of Ruth is laid in Bethlehem and the surrounding fields. The return of desolate

Naomi, the interview of Boaz and the fair Moabitess in the harvest-field, the quaint procedure in the city gate in fulfilment of Mosaic law—all happened here. And here Ruth became the wife of Boaz—the ancestress of Judah's kings and of the World's Redeemer.

The next event of importance in connection with Bethlehem is the anointing of David by Samuel to be King of Israel (1 Sam. xvi. 13). In the adjacent hill-country the shepherd boy, the great-grandson of Ruth, had spent his youth in tending sheep; there he had encountered wild beasts (1 Sam. xvii. 34), and composed his earliest Psalms. From Bethlehem he was sent for by Saul, to "minister to a mind diseased" with his melodious harpings (1 Sam. xvi. 19). Returning from the courts of Saul to his native place (1 Sam. xvii. 15), he thence goes forth to see his brothers with the army, and slays the giant champion of Philistia, as recorded in the same chapter.

There were other members of the family of Jesse who attained to celebrity, and displayed the fighting character of the Bethlehemite in all their actions. These were Joab, Abishai, and Asahel, the sons of David's sister Zeruah, and Amasa, the son of David's other sister Abigail (1 Chron. ii. 16, 17). When Asahel, "light of foot as a wild roe" (2 Sam. ii. 18), outstripped his companions in the pursuit of Abner, and met his death at the hands of that chieftain, the servants of David "buried him in the sepulchre of his father, which *was in Beth-lehem*" (2 Sam. ii. 32). Well might the little town take as one of its titles the appellation of "the City of David" (Luke ii. 4), for Bethlehem and its neighbourhood was the scene of his earliest associations and exploits and spiritual exercises, and the home of his nearest kindred.

Passing on from the reign of David, we find Bethlehem mentioned as one of the strongholds built by Rehoboam after the division of the kingdom (2 Chron. xi. 6). In Jer. xli. 17, "the habitation of Chimham, which is by Beth-lehem," is mentioned as the gathering-place of the rebellious remnant of Judah who persisted in going down into Egypt, against the advice of the prophet. After the Captivity, we find the record, in Ezra ii. 21 and Neh. vii. 26, of the little band of about six-score Bethlehemites who returned to their ancient dwelling-place.

And now there came to pass the wondrous events recorded in detail by the Evangelists Matthew and Luke, in the second

chapters of their respective Gospels. These events make Bethlehem a household word wherever Christianity is professed, and cause the thoughts of millions to be turned towards this Judæan village, as year by year Christmastide comes round. "But thou, Beth-lehem-Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting" (Micah v. 2).

It is in commemoration of the great event thus foretold by Micah, years before its occurrence, and of the kindred associations linked with that event, that the principal object of attraction in Bethlehem, about to be described, was erected.

In the twelfth century Bethlehem had a Latin Bishop, and in the thirteenth its church possessed no less than forty villages in all parts of Palestine.

The Church of the Nativity.

The huge fortress-like pile of buildings at the eastern extremity of the village of Bethlehem comprises the **Church of the Nativity**, and the three contiguous convents belonging respectively to the Latin, Greek, and Armenian Churches.

The **Nave** of the Church, which is the common property of all Christians, and wears a very desolate and neglected aspect, is the "oldest monument of Christian architecture in the world." It is the Basilica erected here by Constantine, in 330 A.D. In this edifice Baldwin I. was crowned, and the roof was renewed by Edward IV. of England.

This Church is still a fine building. It contains four rows of marble columns, of the Corinthian order, each of a single stone. The crests of Crusaders are sketched on some of the shafts. On the south-west is a mediæval font, the inscription stating that it was given by those, "Whose names are known to the Lord." The mosaics on the walls date from 1169 A.D. The name of the artist was Ephrem, and they were presented by the Greek Emperor Manuel Comnenos. They are mostly faded, but here and there are in good condition. The roof is formed of English oak.

The **Chapel or Grotto of the Nativity** is a cave in the rock, over and around which the Church and Convent

buildings are reared, and for the sake of which they exist. It is twenty feet below the floor of the choir, and is approached by two staircases.

Descending by either of these staircases, the visitor enters a vault 33 feet by 11 feet, encased with Italian marble, and decorated with numerous lamps, figures of saints, embroidery and various other ornaments.

On the east side of the grotto is a recess where a **silver star** on the pavement indicates the spot where our Saviour was born. Around it is the inscription—

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.

Above this spot sixteen silver lamps are perpetually burning (six belonging to the Greeks, and five each to the Latins and Armenians). Close by there is a plain altar, which each of the three sects use on their special festivals, and decorate according to their own ideas.

The other recess, **the Chapel of the Manger**, is said by the Latins to be the place of the discovery of the wooden manger, or præsepium, shown now at the church of S. Maria Maggiore at Rome.

The **Altar of the Magi**, the property of the Latins, is said to mark the spot where the Wise Men of the East presented their gifts.

In proximity to the Grotto of the Nativity, various chapels, tombs, pictures, etc., are shown.

The **Chapel of St. Joseph** is described as the spot to which Joseph retired at the moment of the Nativity, and where the angel appeared, commanding the Flight into Egypt.

The **Altar of the Innocents** is overlooked by a picture of no merit. Thousands of victims of Herod's cruel massacre are alleged to be buried here.

The so-called **Tomb of Eusebius** is of more than doubtful authenticity.

Whatever may be thought of some of the above-named altars, it seems possible that the Grotto of the Nativity may indeed be the actual place of our Lord's birth. That a cave adjacent to the inn—a stable for the cattle—was utilised, especially when the inn was crowded, and that in this cave the Redeemer was born, is a tradition of very high antiquity. It was commonly accepted as early as the time of Justin Martyr, about a hundred and fifty years after the facts

occurred. Recent explorations have shown that cave-stables of this character exist in ruined villages south of Hebron. When Helena visited Palestine, this site was shown in a grove (afterwards cut down by Constantine), and was consecrated to Tammuz.

Of one ardent believer in the Grotto as his Saviour's birth-place, lasting memorials are seen in the **Chapel and Tomb of St. Jerome**. The chapel is the cell where that illustrious champion of the church spent the greater part of his life. The following passage, from Dean Stanley's *Sinai and Palestine*, describes those long years of vigil and toil:—

"If the traveller follows the windings of that long subterranean gallery, he will find himself at its close in a rough chamber hewn out of the rock, here sufficiently clear to need no proof or vindication. In this cell, in all probability, lived and died the most illustrious of all the pilgrims attracted to the Cave of Bethlehem—the only one of the many hermits and monks from the time of Constantine to the present day, sheltered within its rocky sides, whose name has travelled beyond the limits of the Holy Land. Here, for more than thirty years, beside what he believed to be literally the cradle of the Christian faith, Jerome fasted, prayed, dreamed, and studied; here he gathered round him his devoted followers in the small communities which formed the beginnings of conventual life in Palestine; here, the fiery spirit which he had brought with him from his Dalmatian birthplace, and which had been first roused to religious fervour on the banks of the Moselle, vented itself in the flood of treatises, letters, commentaries, which he poured forth from his retirement, to terrify, exasperate, and enlighten the Western World; here also was composed the famous translation of the Scriptures which is still the "Biblia Vulgata" of the Latin Church; and here took place that pathetic scene, his last communion and death, at which all the world has been permitted to be present in the wonderful picture of Domenichino, which has represented, in colours never to be surpassed, the attenuated frame of the weak and sinking flesh, the resignation and devotion of the spirit ready for its immediate departure."

Before leaving this wonderful group of buildings, comprehended under the general title of "The Church of the Nativity," the visitor should, after ascending the north stairs of the Crypt, visit the Latin **Church of St. Catherine**, handsomely decorated, and then pass into the **Franciscan**

Monastery, with very pleasant gardens. From the roof of the **Armenian Monastery** there is a fine view, as also from that of the Latin Monastery.

The **Well of Bethlehem**, or David's Well, may be visited on the way from Jerusalem, and before entering the town ; or it is an easy and pleasant walk of about fifteen minutes. It is the traditional spot referred to in 2 Sam. xxiii. 13-17, and 1 Chron. xi. 15-19. When David and his men were in the Cave of Adullam, and Bethlehem was garrisoned by the Philistines, David expressed the longing desire, "Oh, that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!" Three mighty men heard the wish, brake through the Philistine hosts, and brought their lord the cooling draught he had longed for. But David would not drink that for which the lives of his followers had been hazarded, and "poured it out to the Lord."

A short distance south of the Church of the Nativity is the **Milk Grotto**, the traditional scene of the seclusion of the Virgin Mary and the infant Jesus before the Flight into Egypt. It is alleged that a drop of the Virgin's milk having fallen upon the floor turned the whole cavern white, and that to this day the cavern has the curious property of increasing the milk of women who visit it in their need. Those who cannot visit it are supposed to derive benefit from eating a kind of biscuit in which the dust of the rock is mixed.

A short distance east of the Milk Grotto is the so-called House of Joseph, and beyond this the village of Beit Sâhûr, where the Shepherds of Luke ii. are supposed to have resided. In about fifteen minutes the **Shepherds' Field** is reached. A fourth-century tradition makes this the spot where the shepherds were watching their flock by night, and received "the good tidings of great joy." "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest,

and on earth peace, good will toward men" (Luke ii. 8-14). A wall encloses this field, in which there are some fine olive-trees. The **Grotto of the Shepherds** is in the field—a dark subterranean chapel belonging to the Greeks. When the eye becomes accustomed to the darkness, it will be found that the Grotto is fitted up as a church, and contains a few paintings. It is alleged that this is the identical spot where the shepherds beheld the vision of the angel.

There are at Bethlehem a Lutheran Church and Parsonage ; and also a Girls' Boarding School connected with the Church Missionary Society.

(4) Jerusalem to the Pools of Solomon and Hebron.

(One long day's carriage drive.)

The road from Jerusalem is the same as that described on pp. 134-6 as far as Beit Jâla, where it leaves Bethlehem on the left and branches off to the right : the distance to the Pools is about one hour.

Pools of Solomon.

There is near the Upper Pool a building, with castellated walls, comparatively modern. It has been called a castle, but probably always was, what it now is, a *khân*. The camping-ground of tourists and pilgrims is just outside the walls of the *khân*. A short distance to the west of the castle is the **Sealed Fountain** of Solomon (Song of Sol. iv. 12), which, it is said, regulated and secured the constant supply of water for the Holy City. To visit it candles must be taken, as it is approached by a flight of twenty steps leading into a dark vaulted chamber.

The **Pools** are three enormous cisterns of masonry, and their measurements are :—

"*Lower Pool*. Length, 582 feet ; breadth, east end, 207 feet, west, 148 feet ; depth at east end, 50 feet."

"*Middle Pool*. Distance above Lower Pool, 248 feet ; length, 423 feet ; breadth, at east end, 250 feet, west, 160 feet ; depth at east end, 39 feet."

"*Upper Pool*. Distance above Middle Pool, 160 feet ; length, 380 feet ; breadth, east end, 236, west, 229 feet ; depth at west end, 25 feet" (*Robinson*).

Were these great reservoirs kept in repair the amount of water they would contain would be invaluable to the country. They were repaired by Pontius Pilate, but it is probable that they date from the early and prosperous period of the Hebrew Monarchy. Water is supplied to Jerusalem from these pools by Bethlehem: the course of the older aqueduct can be traced all the way to the Haram, or court of the Temple, a distance of twelve to fourteen miles (p. 86). The water now reaches Jerusalem through a 4-inch iron pipe laid in 1902. The aqueduct itself is no longer in use.

The name of Solomon's Pools is taken from a passage in Eccles. ii. 6, "I made me *pools of water*, to water therewith the wood that bringeth forth trees."

Good swimmers, when the pools are pretty full, sometimes indulge in a plunge here. A pleasant memento of the place is to bring away specimens of maidenhair ferns, which abound.

The carriage-road is continued below the Pools to the village of **Urtâs**, a corruption of the Latin word *Hortus*, or "garden" (population, 200), with a few ruins—probably those of **Etam**, a town fortified and garrisoned by Rehoboam (2 Chron. xi. 6). The name survives close by at 'Ain 'Atân, near the Pools. Josephus states that this city was fifty stadia from Jerusalem. If this be Etam, then, according to the Jewish historian, the beautiful valley, rich in cultivation, corresponds with the Gardens of Solomon: "I made me great works; I builded me houses; I planted me vineyards; I made me *gardens and orchards*, and I planted in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees" (Eccles. ii. 4-6). The scenes in the Song of Songs are laid by some in these gardens, among these pools of water, and filled "with pleasant fruits; camphire, with spikenard, Spikenard with saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon" (Song of Sol. iv. 13-15).

A Roman Catholic nunnery and chapel occupied by some members of the South American Sisterhood of the "Hortus conclusus," or "Inclosed Garden" (Song of Sol. iv. 12: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed"), has of late years been erected on the southern side of the valley opposite the fellah village. A good

carriage-road branching off from the Hebron road and leading to Urtās has been built for their special convenience.

For some miles on the road to Hebron there is nothing to describe on the journey; valleys and spurs of hills are crossed; traces of terraces are visible; merchantmen with their camel trains will probably be passed; the vegetation will attract attention, especially the hills wooded with small oaks and arbutus.

Near the stone marking the eighteenth kilometre of the road, the latter passes round the shallow head of the "Wadi el Biar," or valley of wells, so-called from a series of deep masonry shafts connected with an underground aqueduct running along the valley-bed and draining it. The aqueduct commences in a remarkable open tunnel or artificial cave, the opening of which is seen a few yards from the road and on the left.

About two hundred yards away from the road on the right, after reaching the twenty-first kilometre stone, is a remarkable megalithic ruin called Khurbet Beit Sawir, which it is worth stopping to examine, being probably one of the most ancient monuments in the country.

On the hillside, about half a mile to the west of the carriage-road, the Russians are building a hospice for pilgrims, on a spot where a mutilated mosaic inscription was found some years ago, and interpreted as identifying the place with Bathzacharias, of Maccabean fame. Some regard it as the home of St. John the Baptist and Zacharias (*see* p. 153).

From Khurbet Beit Sawir the road descends southwards to the half-way house at El Arrub, close to the remarkable ancient waterworks, which were connected by about forty miles of aqueduct and tunnelling with Solomon's Pools and Jerusalem. On the carriage-road a mile west of El Arrub we pass close by the ruins, ancient tombs and Roman columbarium of Kufin, called "Diocletianopolis" in Roman times, and "Bezek" in those of the Judges. "And Judah went up; . . . and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek . . . and they pursued after him and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died" (Judges i. 4-8).

'Ain ed Dirweh is next reached. It is a fountain on the left of the road close to a fallen Roman milestone, and is one of the spots where tradition locates the baptism of the Ethiopian eunuch by Philip (Acts viii. 38. *See also* p. 48).

Then on a hill-top to the right will be seen some ruins, called **Beit Sûr**, the ancient Beth-zur, *House of the Rock* (Joshua xv. 58). It was fortified by Rehoboam (2 Chron. xi. 7), and its ruler is mentioned as assisting in building up the walls of Jerusalem (Neh. iii. 16). Not far from this, on a hill to the left, is a mosque, **Neby Yûnus** (Jonah), from a tradition that the Prophet was buried here. Several other places, however, with equal probability, are named as the burial-place of Jonah. The village of **Hulhûl**, the Halhul of Scripture (Joshua xv. 58), is beside this mosque.

An extensive ruin is seen next on the left. It is called by the Jews the **House of Abraham**, from a tradition that it stands on the spot where the Patriarch pitched his tent. "Then Abram removed *his* tent, and came and dwelt in the plain [or under the oaks] of Mamre, which *is* in Hebron, and built there an altar unto the LORD" (Gen. xiii. 18). It is now called

Râmet-el-Khalîl (or Beit el Khalil, Ramoth of Abraham, or Abraham's House).

Constantine erected a basilica about fifteen stadia north of Hebron, and it is supposed that these ruins mark the site. It will be observed that they consist chiefly of the massive foundations of walls, a few fragments of columns and pavements, and a beautifully constructed Roman well. Here, in the fourth century, the stump of Abraham's Oak was shown, but had already perished by about 380 A.D. It was superstitiously venerated by the natives (*see* p. 152).

On approaching the town, in a lane to the right, is the **Well of Sirah** (2 Sam. iii. 26), now called 'Ain Sârah, and on the hillside to the left and just opposite the latter is a fountain called 'Ain Mimra—a name which perpetuates that of the ancient Mamre.

Hebron.

English Physician.—Dr. Paterson, who is the director of the medical mission to the Jews, is glad to furnish information respecting the people and place as well as concerning the

special work in which he is engaged under the auspices of the United Free Church of Scotland.

The Moslems of Hebron are strangely superstitious and fanatical, and travellers should be always on their guard not to say or do anything which will provoke their animosity.

Hebron (*Alliance*) is one of the oldest towns of Palestine. Its name, in the first instance, was Kirjath-arba, so named from Arba the father of Anak, the giant (Joshua xxi. 11, xv. 13, 14). It was "built seven years before Zoan" (Num. xiii. 22), *i.e.*, Tanis in Egypt, and when Josephus wrote it was more than two thousand years old. In the time of Abraham it took the name of Mamre, doubtless after Mamre the Amorite, the friend and ally of Abraham (Gen. xiv. 13, 24, xxxv. 27). It was, perhaps, at that time a walled city, for when Abraham bought the field of Machpelah, it was in the presence "of the children of Heth, even of all that went in at the gate of his city" (Gen. xxiii. 10). Mamre, however, appears to have been west of the town which grew up later round the cave of Machpelah (Gen. xxiii. 19).

It was here that Abraham lived—the father of his people, and the Friend of God. From this place the lad Joseph went forth to seek his brethren in Shechem. And here came back the sons, bringing the blood-stained garment. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (Gen. xxxvii. 34).

It has witnessed many fierce struggles, notably when "Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: And they took it, and smote it with the edge of the sword, and the king thereof and all the cities thereof, and all the souls that were therein; he left none remaining, . . . but destroyed it utterly" (Joshua x. 37). Afterwards, in answer to Caleb's prayer, "Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance. Hebron therefore became the inheritance of Caleb . . . unto this day, because that he wholly followed the LORD God of Israel" (Joshua xiv. 13, 14). It was made a city of refuge, unto which the pursued manslayer might flee (Joshua xx. 7).

Another set of associations, equally interesting, attaches to Hebron. It was here that David had his residence for seven and a half years, when he reigned over Judah alone (2 Sam. ii. 1-11). Here Absalom was born; and here Abner was treacherously murdered by Joab, who "took him aside in the

gate, to speak with him quietly, and smote him there under the fifth *rib*, that he died, . . . And King David *himself* followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 27-38). The traditional tomb of Abner is pointed out in the town, and on the hill-top to the south-west a ruin called "Deir el Arb'a'in," where tradition places the tomb of Jesse.

Hither came Absalom, under the pretext of performing a vow, and he "sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron" (2 Sam. xv. 10).

The other remaining events of importance are associated with places yet pointed out in Hebron, the Cave of Machpelah, and the Pools (*see below*).

The modern name of Hebron is *el-Khalil*, the Friend. It is situated in the flat valley which tradition identifies as the Valley of Eshcol, though its modern name is Wady et Tuffah, or Valley of Apples, still abounding with vineyards. There are no walls to the town, but one or two gates. The streets are dark and dirty; the houses are, for the most part, substantial, and, being nearly all built of stone, and covered with cupolas or small domes, give a curious and interesting effect. The population has been variously estimated, but it is probable there are about 15,000 inhabitants, many of whom are occupied in the manufacture of rings, bracelets, and many other kinds of glass trinkets, and also of goat-skin bottles. There are only a few Christians in Hebron, but about 1,200 Jews, who still attract attention by their pale faces and long ringlets.

In the valley there are **two Pools**, which still supply the town with water. To one of these pools a story attaches. Rechab and Baanah, sons of Rimmon, thought to do King David a service by slaying Ishbosheth, the son of Saul, and therefore a rival. They brought the head of Ishbosheth to Hebron, expecting an expression of his favour, but David said to them, "As the LORD liveth, who hath redeemed my soul out of all adversity, When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings: How much more, when

wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them up over the pool in Hebron*" (2 Sam. iv. 9-12).

The chief interest in Hebron centres in the **Cave of Machpelah** (*i.e.*, "the double"). It is no longer a cave in the midst of a field, but in a mosque. Unfortunately, the traveller can only stand a short way off from the entrance; he dare not enter, the place being guarded with most jealous care by the Moslems. He may walk by the side of the Haram, and the dragoman will point out where he may put his hand into a rift in the wall close to the cave, or he may ascend to the top of the hill and obtain a better view of parts of the building, but that is all.

However little there may be in Hebron to see, there is much for the mind's eye to dwell upon, and no one can stand beside this spot—sacred alike to Jew, Christian, and Mohammedan—without recalling some of the most touching of Old Testament scenes.

Sarah, the beloved wife of Abraham, "died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah; and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight" (Gen. xxiii. 2-4). The contract with the sons of Heth was made in the gate of the city, and in the presence of all the people; and the details of the contract were such as are entered upon to this very day, as shown in Thomson's *The Land and the Book*.

The field, the cave, the trees in the field, all were "made sure Unto Abraham for a possession." And after this, "Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan" (Gen. xxiii. 17-19).

Mighty prince as Abraham was, "very rich in silver and in gold," founder of that great nation which was to possess the land, this was the only spot in all Palestine that was his own, and for this he weighed out the silver to Ephron. God "gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a

possession, and to his seed after him, when *as yet* he had no child" (Acts vii. 5).

In process of time "Abraham gave up the ghost, and died in a good old age, an old man, and full of *years*; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah" (Gen. xxv. 8, 9). As Jacob lay dying his thoughts turned to this quiet resting-place, and he gave a summary of its sacredness, when he charged his sons with so much explicitness, saying, "I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix. 29-31). Joseph, with "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house:" including "both chariots and horsemen" carried the embalmed body of Jacob from Egypt into the land of Canaan, to the cave of Machpelah (Gen. l. 7-9).

The accounts of visitors who have been permitted to enter the sacred precincts of this mosque cannot be transcribed here. Among Christian visitors who have crossed the threshold of the building are the Prince of Wales (1862), the Marquis of Bute (1866), the Crown Prince of Prussia (1869), Gen. L. Wallace, U.S. Ambassador at Constantinople (1882), and T.R.H. Princes Albert Victor and George of Wales (1882). Mr. John M. Cook, and Dr. and Mrs. Selah Merrill accompanied Gen. Wallace, and Mr. F. H. Cook entered the mosque with the Princes Albert and George of Wales, and their respective attendants. Col. Conder then made a plan of the whole building. An admirable account is given by Dean Stanley, who accompanied the Prince of Wales, and also by Fergusson. Since then it has been visited by several other persons.

Visitors who walk beside the wall of the mosque will find cracks and rents where devout Jews often place written prayers to the Father of the Faithful. The following is a copy of a letter found in one of these chinks: "The place is Calshe (or Kalisch). Widow Passey Gittal, the daughter of Keziah, Sarah, prays for health, good living, and prosperity; that the

fabric of Talithin that she makes shall be so prosperous as to enable her to pay her husband's debts. Her daughter, the betrothed Deborah Nachama—O that she be a good companion! Her daughter, the virgin Tobiah Rebekah, to educate her to every good action. Her deaf son Moses Jacob—that he shall be healed, through the mercy of the Lord, and by the privileges and virtues of the religious man, the merits of the saints, that he may begin to hear and speak aright, and that he may be brought up to every good thing. Her son Isaac—to bring him up to prosperity, and to complete the healing of his body. Her daughter, Esther Eutar, to bring her up to prosperity. That they may all be delivered from all evil; that they may be privileged to every good action, that they may be spared from all epidemics and sicknesses that are going round the world, to all good things."

Referring to the Cave of Machpelah, Norman Macleod says:—

"The Holy Sepulchre in Jerusalem separates Moslem, Jew, and Christian; here they assemble together. The Moslem guards this place as dear and holy. The Jew from every land draws near to it with reverence and love, and his kisses have left an impress on its stones. Christians, of every kindred, and tongue, and creed, visit the spot with a reverence equally affectionate. And who lies here? A great king or conqueror? A man famous for his genius or his learning? No; but an old shepherd, who pitched his tent 4,000 years ago among these hills, a stranger and a pilgrim in the land, and who was known only as *El-Khalil*—'the Friend.' By that blessed name Abram was known while he lived; by that name he is remembered where he lies buried; and by that name the city is called after him."

The wall of the Hebron Haram is exactly similar to that of Herod's Temple at Jerusalem. The eastern part of the interior is occupied by a twelfth-century church, in which are Greek inscriptions of an earlier Christian age. The cave is in the south-east corner under the floor. A hole in the floor shows a square chamber below, in the east wall of which is a door, like that of a Hebrew tomb. The inner part of the "double cave" is thus reached, as also by a stair from the church, now closed. The chamber is full of paper petitions, cast down through the hole in its roof. Benjamin of Tudela (1160 A.D.) claims to have entered this cave and to have seen the tombs. This is the only known account of its contents.

In the church are two fine mediæval monuments (Tombs of Isaac and Rebecca), and coloured glass windows of the fifteenth century. In the later porch to the west are the so-called Tombs of Abraham and Sarah (Arab work). To the west the space is occupied by an open court. A chamber to the south contains the Footprint of Adam. To the west is another, with the so-called Tombs of Jacob and Leah (Arab work). Joseph's Tomb is also shown outside to the south. Joseph was buried at Shechem (Nablûs), but Josephus, curiously enough, speaks of his tomb at Hebron. For other details see Col. Conder's account in the *Memoirs of the Survey of Western Palestine*, vol. iii. Photographs of the church can also now be obtained.

Next in interest to the Cave of Machpelah is the **Oak of Mamre**, a journey of about half an hour. The road is somewhat difficult and slippery, being paved; vineyards abound. A gateway on the right is passed, and the grand old oak-tree comes in view. It is a question whether to read "plains," "oaks," or "terebinths of Mamre," in Gen. xiii. 18, xviii. 1.

This site has been shown since the Middle Ages (*compare* p. 146), but in the fourteenth and fifteenth centuries the tree is described as merely a dry trunk. The present oak is, no doubt, very old, and is partly dead. The property on which the oak stands belongs to the Russians, who have erected a hospice for pilgrims close by. The Jews call it "The Terebinth."

If this be the site of the dwelling-place of the great patriarch, it is indeed a sacred spot, for here "the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground." Then he bade Sarah make ready the cakes upon the hearth, while he ran to the herd and fetched "a young calf tender and good," and when the repast was spread Abram received the announcement that he should have a son. It was as they rose up from this place that the Lord said, "Shall I hide from Abraham that thing which I do?" and then told him of the impending doom of Sodom and Gomorrah, which, at his intercession, the Lord said he would spare for the sake of ten righteous men (Gen. xviii.).

(5) **Jerusalem to Ain Karim.***(An easy half-day's excursion by carriage.)*

Leaving the Jaffa Gate we follow the Jaffa road, passing through the rapidly growing suburbs north-west of Jerusalem, and noting various Consulates and Christian missionary as well as Jewish philanthropic institutions on either side of the road. On reaching the watershed close to the neglected shrine of Sheikh Bedr, a road branches off to the left. Following this, we climb a range of low hills from the summit of which there is a view of Ain Karim with the sea-board, plain, and the Mediterranean beyond it. A rapid descent brings us to **Ain Karim**, which is reached in about an hour after leaving Jerusalem. It is supposed to have been the residence of Zacharias and Elisabeth (Luke i. 39, 40). This tradition, however, dates only from the Middle Ages. The village is the Karem of the Greek version of Joshua xv. 59. Here is the **Monastery of St. John**, in honour of the place where St. John the Baptist was born. It is one of the finest modern churches in the Holy Land, and is well worth visiting. The traveller should notice specially the picture of St. John in the Wilderness by *Murillo*, and the exquisite bas-reliefs in the crypt, representing scenes in the life of St. John.

On the road to Hebron the Russians are now erecting a hospice, on a rival site which they claim to be Bathzacharias (*see* p. 145). Bathzacharias, however, is mentioned in the Apocrypha and long before the birth of John the Baptist, with whose father it has no connection.

(6) **Jerusalem to Mâr Saba and back.***(An easy day's journey on donkeys.)*

The **Monastery of Mâr Saba** is about three hours' journey from the Holy City. The road leads down the Valley of Hinnom (p. 103) past Aceldama (p. 104) and Bir Eyyub (p. 105) and onwards through the Kidron Valley and along the hillsides bordering it. A quarter of an hour after leaving the Jaffa Gate, Bir Eyyub is passed on the left-hand side. The road leading along the valley-bed passes on the right the place where 'Ain el Lezeh (the Almond Spring) gushes forth, after heavy rains, from the site of a buried staircase, discovered by Sir Charles Warren, leading down to an ancient rock-cut passage coming from the

upper part of the valley (p. 105). Near this spot the Wady Yasul comes in from the right, and on the same side a pathway leads up the hill to the ruins of Beit Sahur el Wad, a village the inhabitants of which flitted in a body one fine night over sixty years ago, in order to escape the Egyptian conscription. Their descendants form a small nomadic tribe in the district west of the Dead Sea. On the left we pass the site of Deir Es-Senne (supposed to have been an Essene settlement) and also the mouth of a valley coming down from the southern side of the Mount of Olives and at the back of the Mount of Corruption (2 Kings xxiii. 13). After passing some rock tombs the path follows the northern side of the valley, but on the hillside above it. In another quarter of an hour, far away to the right the Moslem village of Sur Baber is noticed, and nearer us the lately restored Greek Monastery of St. Theodosius called "Deir Ed Doseh," and also "Deir Abu 'Obeideh." We now cross the watershed and follow a side valley which leads us down again into the bed of the Kidron, which is reached in about an hour and twenty minutes after passing Deir Ed Doseh. We follow the bed for about an hour, passing in the valley-bed, first a large cistern cut in the chalky rock and called Bir esh Shems (Sun spring), then a Bedouin cemetery with the conspicuous but rude cenotaph of Sheikh Muzeiyif. Some time after this the road again leaves the valley-bed and turning up the hillside to the right in twenty minutes the Monastery of Mâr Saba is reached.

The Monastery is in the midst of grand and wild scenery, utterly barren and desolate. It is a lofty structure, built in terraces in a kind of amphitheatre in the side of a mountain. Whether viewed from without or within, it is one of the most weird places in the world, and it is difficult to distinguish which is the natural rock and which the building upon it.

Visitors, who have previously obtained an introduction from the Superior of the Greek Monastery at Jerusalem, have to knock at a small, strong gate, where formerly a basket was lowered, in which the letter of introduction was placed, and after careful inspection the traveller was allowed to pass. On entering the gate, there is a steep descent by stairs to a second gate, and another to a third. By entering the lower door of the Monastery one of these flights of steps is saved.

No lady is, under any circumstances, permitted to enter the Monastery.

The effect of this extraordinary mass of buildings is at all

times exceedingly strange and wild, but travellers are unanimous in asserting that on a moonlight night it is one of the most wonderful sights in the world.

Having entered, we find ourselves in one of the strangest places that human ingenuity ever contrived for a dwelling-place. It is a series of precipices with walls of natural rock and artificial battlements. You look down at buildings, and courtyards, and labyrinths of passages, and up at curious holes in the walls—with ledges in front—where are the cells and dwelling-places of monks. The place is full of mystery. You see men walking upon these ledges of rock, and turning into these holes in the walls; and you look upon a little garden hanging in the air, as it seems, with a solitary palm-tree looking down into the chasm, in which are more buildings, and chapels, and cupolas. None but the initiated could ever find his way through these mysterious labyrinths, and once within these strong walls, woe to him who would force his way out.

The founder of this remarkable Monastery was one Sabas, who was born in Cappadocia, A.D. 439. He was famous for his sanctity, for his learning, and for his power of working miracles. The devout gathered round him in great numbers, and the Patriarch of Jerusalem made him abbot of all those who were named after him, Sabaïtes. He died in the year 532.

Many fierce struggles have been witnessed here. Its wealth being considered enormous, it was a tempting place to the Persian hordes, who plundered it in 614; and in succeeding centuries it was attacked for the same purpose. It was plundered as late as 1835, but in 1840 was made additionally safe and well protected by the Russians.

There are some curiosities to see, and the monks take pleasure in pointing them out to visitors.

The **Tomb of St. Sabas** is in the centre of the paved court at the foot of the steps by which the descent from the entrance is made. The tomb is empty. The **Chapel of St. Nicolas** is a grotto or cave, where, behind a screen, may be seen several hundreds of skulls of monks who were slaughtered by the Persians. The **Church** of the Convent contains a few pictures worthy of examination. The visitor will notice the *Nakûs*, or long plate, which (as in the East generally) is used by Eastern sects instead of a bell, and which is an ancient invention. The **Tomb of John of Damascus**, an eighth-century theologian, of great repute in the Greek Church

and author of the Greek original of the well-known English hymn "The Day of Resurrection." Stephen, another inmate of Mâr Saba (died A.D. 794) in like manner wrote the hymn "Art thou weary, art thou languid," and Andrew, later on Archbishop of Crete (died A.D. 734) who composed the hymn "Christian, dost thou see them, on the holy ground," is also supposed to have spent part of his life as a monk in this Monastery. The **Monks' Quarter**, not over-clean and very plain, at the back of the church. There are about seventy monks at present in the Monastery. Their principal occupation appears to be the manufacture of *souvenirs* for travellers, and their principal pleasure the companionship of the beautiful black birds with yellow wings, peculiar to the desert of Judah and Jordan valley, and known as Tristram's grackles.

On the south side of the Monastery is the **Cave of St. Sabas**, where the saint first took up his abode when the place was more desolate than it is now. A legend says that the cave was at that time inhabited by a lion, and that the saint and the lion lived together for a while, but the latter not having those gifts and graces which would make him a suitable companion for long, the saint bade him leave, and he left accordingly.

Every traveller should journey through the labyrinth of valleys, etc., in order to get different points of view, and especially to look down from the turrets into the awful ravine of the Kidron.

(7) **Jerusalem to Neby Samwîl (Mizpah) and Emmaus (El Kubeibeh).**

(One day's excursion on donkeys.)

Forty minutes after leaving the city we pass the so-called **Tombs of the Judges** (or of the Sanhedrin, according to the Jerusalem Jews), which have in front an architectural façade with an ornamental pediment, and in the rectangular portico beneath is a pedimented doorway. Through this you enter into a chamber, with deep tunnel-graves ranged along the sides in three storeys; the upper storeys with ledges in front, to facilitate the introduction of bodies into the narrow cells, and to support the stones which close up the cells. This arrangement may be regarded as characteristically a Jewish one. A steep incline brings us into the bed of the Wady Beit

Hanina, so called from the neighbouring village of the same name, eight minutes later. Following the boulder-strewn torrent-bed for a quarter of an hour, we ascend north-west up a side valley. Half an hour's climb brings us to a terraced hill-top, on which we notice to our left a mediæval ruin called El Jôz, and said by one tradition to mark the country-house of Joseph of Arimathæa and by another the point where, on their walk to Emmaus, the two disciples were joined and accosted by the risen Saviour. It takes twenty minutes to reach Neby Samwil from this point.

Neby Samwîl (Mizpah)

(the ancient *Mizpeh*, according to Robinson, Porter, and early explorers) towers above the town of El-Jib to the south. It stands on a solitary mountain peak 400 feet above the Plain of Gibeon, and 2,935 feet above the sea-level. It is one of the highest points in Palestine, and commands one of the finest views in the land.

Let the traveller proceed at once to the Mosque on the summit of the hill, and make his way to the roof—or, better still, to the top of the minaret. This magnificent view should on no account be missed.

There are Jerusalem and the Mount of Olives to the south-east, and further to the right Bethlehem.

Tens of thousands of pilgrims have gazed upon Jerusalem for the first time from here. Here Richard Cœur de Lion first beheld it, and, covering his face with his hands, cried aloud, it is said, as he knelt, "O Lord God, I pray Thee that I may never see Thy holy city, if so be that I may not rescue it from the hands of Thy enemies!" (Cf. Stanley's *Sinai and Palestine*, 1896 ed., pp. 214-5).

No one will need to be told which is Jerusalem, or which the Mount of Olives, or the Frank Mountain, or Bethlehem. The hills of Moab form a striking feature in the landscape, but the Dead Sea is hidden. The Jordan Valley, too, is hidden, but the Wadies leading to it may be discerned.

Looking westward, the downs of the sea-shore may be traced for a great distance; on a mound is the site of Ashdod; to the left of that is Ekron; Ramleh and Lydda will be seen on the plain, and in the further distance Jaffa. Below the spectator, to the east, is Tell-el-Fûl, while in the immediate foreground, to the north, will be seen the Plain of Gibeon, the scene of the Beth-Horon battles.

Three miles to north-north-east is the mound of *Tell-en-Nasbeh*, which, according to the most recent view, is the Mizpeh of the Old Testament, a city of Benjamin (Joshua xviii. 26), where the great national assemblies of Israel were held in the time of the Judges. "Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh" (Judges xx. 1).

When Samuel mourned over the sins of Israel, he said, "Gather all Israel to Mizpeh, and I will pray for you unto the LORD. And they gathered together to Mizpeh" (1 Sam. vii. 5, 6). One of the most remarkable scenes in Mizpeh was when a young man was brought thither, "and when he stood among the people, he was higher than any of the people from his shoulders and upward. . . . And all the people shouted, and said, God save the king" (1 Sam. x. 23, 24), and Saul became their king. It was between Mizpeh and Shen or Jashan (perhaps *'Ain Sinia*), or else Deir Yasin, the village on the hill-top south-east of Kolonieh, and about half-way between Neby Samwil and Ain Karim, that "Samuel took a stone, . . . and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us" (1 Sam. vii. 6-12). Mizpah was built by Asa (1 Kings xv. 22). Gedaliah was assassinated here (2 Kings xxv. 23-25); and when, in the time of Nehemiah, the wall of Jerusalem was rebuilt, the men of Mizpah joined with the men of Gibeon in rebuilding one portion of the wall (Neh. iii. 7, 15, 19).

The modern village, at Neby Samwil, has not anything of great interest for the traveller. A twelfth-century tradition makes this the birthplace of Samuel, but there is strong evidence to the contrary. They also affirm that it is the place of his burial, and with a good backsheesh they will show his sarcophagus in the Mosque, but it is scarcely worth seeing. By the Crusaders, Neby Samwil was also regarded as the ancient Shiloh, and the present mosque, which was formerly a Latin church, was built by them in 1157 A.D. It is remarkable as the only Cruciform Church of the age in Palestine. In the twelfth and succeeding centuries the place was visited by Jews, as representing Ramathaim-zophim, and the names of some of these pilgrims have been found scratched in Hebrew on the church walls.

Leaving Neby Samwil we proceed westwards by an ancient Roman road very much out of repair and reach the village of

Biddu in thirty-five minutes. From Biddu the road leads north-west. In five minutes we pass a prostrate Roman milestone by the roadside, and ten minutes later the large Franciscan Convent at **El Kubeibeh (Emmaus)**, with its recently restored Crusading Church. The stone altar, and lower courses of the three apses, as well as the foundation walls of the traditional house of Cleopas, are well preserved and shown in the church.

To return to Jerusalem we may choose either of two alternative routes after regaining Biddu. The first leads across country past the village of Beit Surik to the Jaffa-Jerusalem carriage-road at Kastal, west of Kolonieh; and the other, after leading along the valley past the fountain 'Ain Beit Surik, and three-quarters of an hour further on the ruins Khirbet el Lozeh on our right, twenty minutes later passes those of Beit Tulma in the Wady Hanina. A climb of a quarter of an hour up the steep southern hillside east of Kolonieh brings us to a point on the Jaffa road from which we reach Jerusalem an hour later.

(8) Jerusalem to the Monastery of the Cross.

(Short half-day's excursion on donkeys.)

Starting from the Jaffa Gate and proceeding westwards we pass the great Mohammedan cemetery, situated about half a mile from the city walls, and containing a large pool, called by tradition the Upper Pool of Gihon, or Birket Mamilla (*see* p. 52), and connected by an aqueduct, now out of repair, with the Pool of Hezekiah inside the city. Modern research has shown that in Crusading times this cemetery was a Christian burying-ground, and that here the Canons of the Holy Sepulchre were buried. A short distance west of the Pool is a large cave, called by tradition "The Cavern of the Lion," from a mediæval legend first mentioned by a writer, whose date is 1120, to the effect that when, after the sack of the Holy City by the Persians, in A.D. 614, there was no one to bury the 65,000 corpses they left behind them, a tender-hearted lion conveyed the bodies to this place for sepulture. North-east of the Pool is a square stone building with a handsome dome, marking the resting-place of the Emir Aladdin Aidi Ghadi ibn al Kebkebi, who died in A.H. 688 (A.D. 1289). The massive cenotaph inside this building is remarkable, and probably stood originally over the

grave of some distinguished Crusader. As the cemetery is now enclosed it cannot be visited without a permit, obtainable through the Consul from the local authorities. Still proceeding westward we reach the summit of the hill about a quarter of an hour after leaving the Jaffa Gate. A good road leads straight down to the **Monastery of the Cross**, reached in half an hour's ride from the Jaffa Gate. It is a large building, and belongs to the Orthodox Greeks. There is a seminary in which languages ancient and modern are taught. The most valuable books in the famous library were, not many years ago, transferred to the great Greek Monastery at Jerusalem, where, together with those brought from Mâr Saba, they form an important part of the present Patriarchal collection. On the site of the Monastery, says tradition, grew the tree from which the Cross was made. The legend is mediæval, and in the twelfth century the site belonged to the Georgians. The mosaics on the floor of the church appear to be of some antiquity.

(9) **Jerusalem to the Cave of Adullam and Frank Mountain.**

(One long day's journey on horseback or on donkeys.)

From Jerusalem to the Pools of Solomon and Urtâs (see pp. 143-4).

Descending the valley, beyond the village of Urtâs, a somewhat circuitous journey of about an hour brings the traveller to the **Spring of Khareitûn**. The scenery here is as wild as that in the neighbourhood of Mâr Saba (p. 154). Heaps of fallen rock are strewn about the deep, precipitous gorge. On the right bank will be seen the ruin of Khareitûn. It marks the site of an early Monastery of St. Chariton, and below is the entrance to the cave which, in the twelfth century, was identified as the **Cave of Adullam**.

The cavern is rather difficult of access, and the temperature is exceedingly high. The large chamber, which can only be reached by creeping uncomfortably along a serpentine gallery, is about 130 feet long and 40 broad. It is quite dark, and can only be seen to advantage when lighted by a magnesium torch or some dozens of candles. From this hall several passages diverge hither and thither. One passage is much longer than any of the others, and leads into another large

cavern, which can only be reached by jumping or dropping a depth of some feet ; and from here another passage has to be crawled through in order to reach the third chamber, which is not worth the trouble of visiting, as it involves so much discomfort. The whole cave was surveyed by Colonel Conder.

David "escaped to the cave Adullam : and when his brethren and all his father's house heard *it*, they went down thither to him. And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him ; and he became a captain over them : and there were with him about four hundred men" (1 Sam. xxii. 1, 2).

It was from the Cave of Adullam that David's mighty men, breaking through the garrison of the Philistines, went to Bethlehem to satisfy the desire of their chief, when he cried, "Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate!" (2 Sam. xxiii. 15-17) (p. 142). And it was thence that he went to plead with the King of Moab for protection for his parents, and afterwards crossed the Jordan with them, and left them under the protection of the king. "And they dwelt with him all the while that David was in the hold" (1 Sam. xxii. 4).

In the *Quarterly Statement* of the Palestine Exploration Fund, July, 1875, there will be found an exhaustive statement by M. Clermont-Ganneau, in which he shows that the Cave of Adullam is not the cave which has been marked out by tradition, but that the true site is at 'Aid-el-Mia, in the valley of Elah, south of Shochoh. From the consonantal similarity of the names, and from the topographical evidence brought forward, there is no doubt that the latter is the true site.

The traveller will now go back to the Wadi Urtâs, and, crossing it, ascend for about thirty minutes a road to the right which will bring him to the **Frank Mountain**, or Jebel Fureidis (Hill of the Little Paradise). It is a cone about two hundred feet in height, and has all the appearance of having been shaped by the hand of man ; the summit is circular, and upon it are the walls of the castle which once stood here, with remains of towers, one of which contains a chamber with a flat dome. There can be no reasonable doubt that the Frank Mountain corresponds with the Herodium, founded by Herod the Great. Josephus describes that place as being sixty stadia from Jerusalem and the Frank Mountain is seven and a half

English miles from the city. He speaks of the castle being reached by two hundred steps, of the mound being artificial, of the aqueduct, traces of which may still be seen below, and of its enormous cost. It was here, therefore, that Herod was buried, his body having been brought hither from Jericho. The story of his last illness and death at Jericho is known to all, and how, in his dying moments, he gave orders for the principal Jews to be put to death, "that so at least his death might be attended with universal mourning."

The **View** from the summit of the Frank Mountain is remarkably fine, overlooking that desert which was the theatre of the exploits of David. It is a vast, howling wilderness, utterly treeless and barren; and beyond, through the wild ravines, may be seen the glittering waters of the Dead Sea. About two miles off, on the south-west, will be seen the ruins of **Tekoa**, the birthplace of the prophet Amos: to the north-west is Bethlehem, and to the north, Neby Samwil.

From the Frank Mountain to Bethlehem we have to pass the village of Beit Ta'amir, on a height, then among glaring rocks, and through a wild, uncultivated region for about an hour, when, as a pleasant relief, the green trees and fruitful fields and terraced vineyards of **Bethlehem** (p. 137) come in sight, and shortly afterwards we are again at Jerusalem.

(10) **Jerusalem to Bethel, by Anathoth, Michmash, and Ai.**

(One long day's excursion on horseback or donkeys.)

Leave Jerusalem by the Jaffa Gate and follow the road round the north-west corner of the city wall, past the Damascus Gate, and take the bridle-path leading up to Olivet, near the Garden of Gethsemane (p. 107). Then down into the bed of another valley, and on the ridge of the opposite hill will be seen the little village of '**Anâta**, corresponding with the **Anathoth** of Scripture. It was a town of the Levites in the territory of Benjamin (Joshua xxi. 18), to which Abiathar was banished by Solomon. "So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh" (1 Kings ii. 26, 27). Here Jeremiah the prophet was born; he was "the son of Hilkiah, of the priests that *were* of Anathoth in the land of Benjamin"

(Jer. i. 1). Here the word of the Lord came to him, and he received commandment to prophesy against the men of Anathoth, who sought his life. "Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation" (xi. 21-23). Isaiah, prophesying of the destruction coming upon it—as it stood near the direct line of the march of the Assyrians as they advanced to Jerusalem—cried, "O poor Anathoth" (Isa. x. 30). There are still some ruins here, amongst them traces of an ancient wall and rock-hewn cisterns. The **View** is very extensive.

A sharp descent towards the north into the valley, and then up to the opposite ridge, and the village of *El Hizmeh* or *Azmaveth* (Ezra ii. 24) will be seen. A green and pleasant valley stretching at our feet is crossed, and then, ascending another hill, we reach **Jeb'a**, the ancient **Geba** (*Gaba*) of Benjamin, which, like Anathoth, was a priestly city (Joshua xviii. 24). It was for some time in the possession of the Philistines, but Jonathan took it from them. Notwithstanding this, the Philistines gathered together at Michmash (p. 164) (1 Sam. xiii.), and the Israelites, under Saul, took up their position near Geba, south of the deep ravine called the **Passage of Michmash**, separating the two armies. The traveller should read the whole story in 1 Sam. xiii. and xiv.; how Jonathan started out with his armour-bearer, and the people knew not that he was gone. "And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side; and the name of the one *was* Bozez, and the name of the other Seneh. The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah." To the garrison Jonathan went, "and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves." Jonathan, undaunted, "climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him. And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow*. And there was trembling in the host, in the field, and among all the people" (1 Sam. xiv. 4-15). The noise that was in the host of the Philistines reached

the ears of Saul while he was consulting with the high-priest. All Israel went forward to the battle, and the Philistines were driven before the Israelites. The name Gibeah of Saul appears to denote the district near Geba (*see* 1 Sam. x. 26, xiv. 2 ; 2 Sam. xxi. 6 ; Isa. x. 28, 29).

The traveller will now descend into a valley, the Wâdi Suweinît ("valley of little thorn-trees"), the narrow gorge which is the Pass of Michmash referred to in 1 Sam. xiv. 4, 5. On a hill to the north-east will be seen the small village of **Michmash** (Mukhmâs), celebrated chiefly as being the scene of Jonathan's exploit, as recorded above. Machmas is referred to in 1 Macc. ix. 73 as the residence of Jonathan, brother of Judas Maccabæus. In the neighbourhood there are foundations of stones and a few columns, as well as caverns and cisterns.

Passing now northward, up on to a plateau, the next place of interest is the large village of **Deir Diwân**, and near it on the west is **Ai** or **Hai** (*Haiyân*) (*see* Gen. xii. 8, Josh. vii. 2). The most remarkable circumstance connected with Ai was its siege by Joshua. Jericho had already fallen before the Israelites, under his command, and "Joshua arose, and all the people of war, to go up against Ai ; and Joshua chose out thirty thousand mighty men of valour, and sent them away by night." Stratagem was used to accomplish the victory. Liers in wait were placed in ambush ; and when "Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness," then arose the ambush, and entered the deserted city, which was speedily destroyed, and all the inhabitants perished at the edge of the sword. "And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day." The whole story is recorded in Joshua vii. and viii., and the traveller will have a vivid picture of the battle before him as he reads it here. The great *Tell* or stone pile to the north may even be that, outside the town, where the king of Ai was buried (Joshua viii. 29).

From **Ai** to **Bethel** is a journey of a little less than three-quarters of an hour, by a lofty ridge sacred with associations connected with patriarchal history, as it was traversed by Abram—who reared his altar "between Bethel and Ai."

[From Ai, a journey may be made to **Rimmon** (Rammûn), where the last of the Benjamites dwelt (Judges xx., xxi.), and to **Ophrah**, now **Taiyibeh**, a position held by the Philistines

(1 Sam. xiii. 17). Some have sought to identify it with the city of Ephraim, to which our Lord retired after the raising of Lazarus. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples" (John xi. 54). From Ophrah to Bethel is a journey of about an hour and three-quarters. There are remains of a mediæval church near the former village.]

Bethel (*or* Beitîn).

Bethel is now but a poor village with about 500 inhabitants. Everywhere round about may be seen traces of ancient materials, even to the building of the hovels of the people. There are the remains of a tower in the highest part of the village, and near these the walls of a mediæval church, replacing an older one of the fourth century.

For the view the ruin of the tower on the top of the hill presents a wider field.

Bethel was the place where Abraham reared an altar, and called upon the name of the Lord, who had just given this land to him, and to his seed after him, for ever. "And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord" (Gen. xiii. 3, 4).

Here Jacob, weary with his forty miles' journey, and away from home and kindred, "took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. xxviii. 11), and saw the vision of angels ascending and descending the mystic ladder, and when he awoke he made the solemn vow which consecrated him to the service of God.

The name of the town hard by was Luz, but Jacob said, "This *is* none other but the house of God, and this is the gate of heaven . . . And he called the name of that place Beth-el" (*i.e.*, House of God) (Gen. xxviii. 17, 19).

When Jeroboam sought to wean the hearts of the people from the service of God at Jerusalem, he set up here the golden calf, against which the prophet of Judah was sent to cry in the name of the Lord, and, as a sign to confirm his mission, the altar was rent in pieces, and its ashes poured out. Jeroboam stretched out his hand against the prophet, and it

was withered until it was restored at the intercession of the latter. Bethel, the House of God, was changed into Bethaven, the House of Idols, until at length the prophecy uttered by the man of Judah was fulfilled in the person of Josiah, who utterly destroyed every memorial of the idolatrous worship established by Jeroboam, and spared nothing save the sepulchre of the man of God from Judah, who cried that day against the altar. For the whole of this dramatic story, see 1 Kings xii., xiii.; 2 Kings xxiii. 15-20.

Here, or hereabouts, "there came forth two she-bears out of the wood, and tare forty-and-two children," who had mocked Elisha with the words, "Go up, thou bald head" (2 Kings ii. 23).

After the Babylonish Captivity, Bethel was inhabited again by the Benjamites. It is not mentioned in any part of the New Testament.

Bethel presents an interesting subject to the devotional student. Here was the house of God, the place of altars and of visions and vows. Here arose the alien sanctuary, with its idolatrous altar, and here may be read God's protest against false worship. "The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars" (Hosea x. 8). "For thus saith the LORD unto the house of Israel, Seek ye Me, and ye shall live: But seek not Beth-el. . . . Beth-el shall come to nought" (Amos v. 4, 5).

JAFFA TO HAIFA

(Two days' journey by carriage.)

This journey cannot be recommended, and is really only practicable in dry weather: during the rainy season the roads are almost impassable.

This is a rough cross-country journey, there being for the greater part of the way no proper road, and the route zigzagging over the plain in order to pass round the heads of watercourses. An hour after leaving Jaffa, and soon after passing the German Temple Colony of Sarona, the iron bridge over the Wâdi Musrara, a tributary of the Aûjeh, is crossed. The Aûjeh has been identified by Colonel Conder with the Me-jarkon of Joshua xix. 46, one of the landmarks on the frontier line of the territory of the tribe of Dan. The village and mills of Djiresheh are seen and passed a quarter of a mile away to the left. Another hour's drive through deep sand brings us to the bridge across the Aûjeh, a winding stone structure paved in part with old basalt grindstones from the mill at this spot. The track, for road there is none, leads in a general north-easterly direction past sand-dunes, and the villages of Et-Tireh and Miskeh to Kalansaweh, a village where we strike the ordinary saddle-road from Kefr-Saba, and where, as there is water, the mid-day halt may conveniently be made. The hovels of the village are built inside the ruins of the Crusading Castle of Plans. Leaving Kalansaweh we proceed northward to Kakon, a village occupying the site of another Crusading castle, and past the Jewish Colony of Khaidara, with its adjacent swamps and eucalyptus plantations, through an undulating country dotted with oaks, the enchanted forest of Tasso, to the Zerka or Crocodile River, which is crossed by a bridge at Mamas. Here the Plain of Sharon is bounded by some wooded hills, a spur from Carmel.

On these is the Jewish agricultural colony of **Zammârin**, or Zicron Yacob, and here is a small hotel where accommodation—just tolerable—can be found for the night.

[*Those who wish to visit Cæsarea (Kaisârieh) can do so from Zammârin (where the night is passed)—it is not possible to reach it from Khaidara by carriage.*]

Immediately after leaving Zammârin a sharp descent is made into the plain, and after proceeding some distance, passing Tantûra (*see* p. 170), El Burj, and Surafend, Athlît (called by the Crusaders *Castellum Peregrinorum*) is clearly seen before us (*see* p. 170). The drive is a very pleasant one, the road running near the sea-shore round the head of Mount Carmel, and we soon sight the picturesque houses of the German Colony at Haifa (*see* also pp. 170–1, describing the route from Cæsarea to Haifa).

On leaving Zammârin in the morning we proceed southwards in the reverse direction to that which we have already driven, again crossing the Zerka (p. 167) or Crocodile River. The road to the right (seawards) leads to the desolate site of

Cæsarea (or Kaisârieh),

whose ruins have long been a mere quarry for procuring materials with which other places have been built. It was an important city on the great road from Tyre to Egypt, and about seventy miles from Jerusalem. It owes its origin to Herod the Great, who spared no pains or expense in its erection, and named it after Augustus Cæsar. Previous to this time there was simply a landing-place here, and a tower, mentioned by Strabo as "Strato's Tower." In the time of Tacitus, Cæsarea had become the chief town of the Roman province of Judæa. It was the royal dwelling-place of the Herodian family, and the official residence of Festus, Felix, and other Roman Procurators, and the headquarters of the Roman troops charged with the security and tranquillity of this part of the Empire. It was the bishopric of Eusebius in the fourth century A.D. In the time of the Crusades the town was still of importance. Baldwin I. took the city from the Saracens in 1102, but it was recaptured in 1187 by

Saladin. In 1191 it was again won by the Crusaders, and given to Frederic II. of Germany in 1229. Bibars finally took it in 1265. St. Louis had rebuilt the walls in 1251. Cæsarea has since sunk into utter decay. A few Bosnian exiles have houses among the ruins.

There are allusions to Cæsarea (or Cesarea) in the New Testament, all tending to show its importance at that epoch. When Paul had been let down in a basket from the wall of Damascus to save him from the Jews, it was to Cesarea that the disciples hurried him, and shipped him for his own city of Tarsus (Acts ix. 30). At Cesarea dwelt Cornelius, the centurion, who with his family was the first Gentile convert after Peter's vision at Joppa (Acts x., xi.). To Cesarea came Peter when his prison doors at Jerusalem had miraculously opened to him (Acts xii. 19). Here Paul landed on his way to Jerusalem, after his first missionary journey in Greece (Acts xviii. 22). In this city dwelt "Philip the evangelist," with his "four daughters, virgins, which did prophesy," in whose house "Paul's company," who had come by ship from Ptolemais, "tarried many days." On this occasion Paul was visited by Agabus the prophet, with a sign of Paul's approaching capture at Jerusalem. But in vain his friends counselled flight; Paul was ready "not to be bound only, but also to die," and with "*certain* of the disciples of Cesarea" he went up to Jerusalem (Acts xxi. 8, 16).

The Apostle's next appearance in the city is the fulfilment of the prophecy of Agabus. He is brought by "two hundred soldiers," and "horsemen threescore and ten, and spearmen two hundred," and arraigned before Felix, the Governor (Acts xxiii. 23-35). In chaps. xxiv., xxv., and xxvi. are detailed those wonderful conferences between the great Apostle and the highest dignitaries of the province, during which, as Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled"; and subsequently Agrippa declared, "Almost thou persuadest me to be a Christian." Hence, having "appealed unto Cæsar," Paul was sent "in a ship of Adramyttium" on his way to imperial Rome (xxvii. 2).

On all these things the traveller may muse as he gazes on the desolation of Kaisârieh, and conjures up the pomp and splendour of the Roman city in its palmy days, when its streets and ports were alive with commerce, and its temple and palace gay with festivity, and when the invincible legions of Rome dwelt in their pride of power on this forsaken shore.

The ruins include the small Crusader town with its cathedral, walls, and towers; and to the east the foundations of the Roman walls of a large city, with a theatre to the south, and a racecourse (with a fine granite goal) to the east. Two rock-cut aqueducts brought water to Cæsarea from the Crocodile River on the north.

Leaving Kaisârieh, and proceeding northward, an aqueduct is seen, a brook crossed, and the Castle of *El Melât* is seen to the left ("Tower of the Salt-pans" in the twelfth century). The stream is the *Nahr Zerka*, and was called by the ancients the Crocodile River. Crocodiles have been found there within modern times.

The road runs along the beach to Tantûra, passing another stream called the *Nahr ed Dufleh*.

Tantûra is a little village of some thirty houses, between the sea and a swamp. There are some mounds and ruins, the most conspicuous being an old Crusaders' tower, El-Burj, thirty feet in height—a prominent object from any point between Cæsarea and Carmel.

Tantûra, according to Josephus, represents ancient **Dor**, a city which was allotted to Manasseh after its conquest by Joshua; but the inhabitants were never dispossessed (Joshua xi. 1, 2, xii. 23; Judges i. 27). It was the most southern of the Phœnician colonies and, like Tyre, carried on the manufacture of purple dye from the murex. The harbour and town of Dor were restored by the Roman General Gabinius. There are some caverns south of Tantûra, and several rocks opposite, which sheltered the ancient harbour.

In this vicinity are Jewish colonies, offshoots of that called Zicron Yacob (Memorial of James Rothschild) at Zammârin. These are found at Tantûra, and in the hills to the east at *Umm et Tût*, *Umm el Jemâl* and *Shefeiya*, north of Zammârin.

In the centre of a rocky promontory is **Athlit** (*Castellum Peregrinorum*), the last stronghold of the Templars in Palestine (built 1218). It was destroyed by Sultan Melek-el-Ashrâf in 1291. In one corner are the ruins of a magnificent church, and the wall of one of the towers still rises to a height of about 80 feet. The houses of the village and the picturesque ruins are strangely mingled. Remains of a fine banqueting-hall are still visible. Here the remnant of the Crusaders assembled on the night when they preferred to abandon the fortress, leaving the Moslems to enter it next morning only to find it deserted, the occupants having gone

by sea to Cyprus. There is also a portion of the stable where the knights' horses were kept, and some rusty iron rings to which they were tethered still remain in the walls.

A few other ruins are passed, and one or two paths on the right leading up to the monastery, and then the traveller arrives at **Haifa** (*see* p. 175).



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PART I

RAIL, CARRIAGE, AND HOTEL TOURS

(B) GALILEE

INCLUDING

*HAIFA, MOUNT CARMEL, NAZARETH,
CANA, TIBERIAS, SEA OF GALILEE,
ATHLIT, ETC., ETC.*

TOUR IN GALILEE

VISITING

HAIFA, MOUNT CARMEL, NAZARETH, CANA,
TIBERIAS, SEA OF GALILEE, ATHLÎT,
ETC.

(4, 6, or 7 Days' Carriage Tour)

ITINERARY I. (7 DAYS)

First Day.—Land at Haifa in the morning. Proceed by carriage to Mount Carmel. In the afternoon, drive around the bay to Acre, visiting the fortifications.

Second Day.—Drive to Nazareth. The afternoon will be spent in visiting the Churches, Fountain of Mary, Latin Convent, etc., etc.

Third Day.—In the morning ascend the hill to Weli Siman, which commands a view which embraces almost the whole of Palestine. In the afternoon, continue the drive to Tiberias.

Fourth Day.—At Tiberias, on the shores of the Lake of Gennesaret. Row-boats on the lake to Capernaum are provided, weather permitting.

Fifth Day.—Return by carriage to Nazareth. *

Sixth Day.—Continue to Haifa.

Seventh Day.—Drive to Athlît. After visiting the ruins, and partaking of luncheon, return to Haifa and embark on steamer.

* Or cross the Lake to Es-Semakh, thence by (A) train back to Haifa or (B) *viâ* Derâ'a and the Hedjaz Railway to Damascus.

NOTE.—The above tour may also be made by horseback and camp, if preferred.

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A detailed map of the Pamir Knot region, showing the convergence of major Asian mountain ranges. The map is oriented vertically. At the top, the Hindu Kush range is shown with peaks like Bakhsh and Dargaj. Below this, the Sulayman Range and the Sulayman Mountains are depicted. The central part of the map shows the Pamir Knot itself, with various peaks and valleys. To the right, the Sulayman Range continues. At the bottom, the Sulayman Range is shown again, with peaks like Sulayman and Sulayman. The map is labeled with various geographical features and names in English and Chinese characters.

HAIFA

Cook's Office.—German Colony, near Hotel Carmel.

Hotel.—Hotel Carmel: comfortable, clean, and with good sanitary arrangements.

Railway Station.—Near the landing-place.

Haifa is a prettily situated little seaside town, with gay bazaars, on the southern end of the Bay of Acre, at the foot of Mount Carmel. The houses are built terrace-like on the hill-side, and there is a very fine grove of palm-trees on the Acre (Akka) or north end of the Bay, greatly enhancing the beauty of the view from Haifa in that direction.

The population is about 15,000, and increasing. Trade is flourishing, both import and export, and latterly large quantities of coal and material for the Hedjaz Railway have arrived there.

About ten minutes west of Haifa is a pretty German Colony, with about 300 residents. Mrs. Laurence Oliphant (d. 1886), was buried in the German cemetery.

British Vice-Consul.—Not appointed.

U.S. Consular Agent.—Not appointed.

English Physician.—Dr. Coles.

Railway to Damascus, *viâ* Es-Semakh and Derâ'a.—
See pp. 202-3.

Mount Carmel, now called Kurmel, and more frequently Jebel Mar Elyas, from its connection with the great Prophet Elijah, is a bold promontory, forming the southern boundary of the only considerable bay on the coast of Palestine. From its projection into the bay it runs south-east for about fifteen miles, terminating in a bold cliff overlooking the low hills of Samaria. It thus forms a separating ridge between the plains of Sharon and Esdraelon; it consists of white limestone, with veins and nodules of flint. The height of Mount Carmel is about 500 feet where it overlooks the sea, and about 1,800 feet at its inland extremity.

From Haifa a good carriage-road conducts to the summit of the mountain. "The view from here," says Warburton, "is very grand, but somewhat saddening, from the loneliness and want of cultivation that everywhere meets the eye—an immense expanse of ocean unenlivened by a single sail; wide tracts of land unchecked by a village; and at the base of the mountain a few half-bald cornfields, and some olive and sycamore trees. The 'excellency of Carmel' is indeed 'departed'; but there is still much that is romantic and interesting in the character of the mountain and the view that it commands. Beyond the beautiful bay, to the north, the town and fortress of Acre stands boldly out into the sea, on the south the extensive ruins of Castel Pelegrino and a wild range of mountains bound the horizon."

But travellers differ widely as to the present "excellency" of Carmel—according to the season of the visit and the time they have to spare for exploring the mountain. Some, as in the above extract, draw a desolate picture; others describe its "rocky dells with deep jungles of copse," its "shrubberies thicker than any other in Central Palestine," its "rich verdure," its "jasmine and various flowering creepers," its oak-trees and perennial shrubs, and its abundance of game and wild animals, including (as discovered by Colonel Conder in 1872), the English roebuck (Deut. xiv. 5, 1 Kings iv. 23).

The **Monastery**, which is grandly situated, is a large building of very simple style, in two storeys, and surmounted by a dome. The fathers exercise hospitality towards strangers, but it is, of course, right to leave a donation covering all expenses. The mountain seems, from earliest times, to have had ideas of sanctity connected with it, but it was in connection with the Prophets Elijah and Elisha that it attained to its chief celebrity. In 412 A.D., Greek hermits took up their abode in caves and solitary cells on and about this mountain. The Latin Carmelites, reaching Haifa in 1170, obtained a rule in 1209 A.D. St. Simon Stock from Kent was their general in 1245. They were massacred by the Egyptians in 1291, but re-established themselves in the middle of the sixteenth century. When Napoleon was besieging Acre (in 1799) this Monastery was utilised as a hospital for the wounded. When the French retreated the building was destroyed by the Pasha. Some time after, a monk named Gian Battista, who had taken vows as an act of penance, came on pilgrimage to Carmel, and found only an altar and an archway. He vowed to rebuild the

Monastery, travelled and begged for fourteen years, and the present edifice is the result of his labours.

The Monastery is said to be erected over the cave in which Elijah sought shelter when Ahab was seeking his life. At the foot of the mountain is a larger cave called the "Cave of the Prophets," alleged to be the one alluded to by Obadiah, when he said to Elijah, "Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?" (1 Kings xviii. 13).

The opening to the first of these caves is under the high altar in the church. The monks assert that there has been a continuity of religious guardians to this mountain since the time of Elijah—that the sons of the prophets dwelt there until the time of our Saviour, and then embraced Christianity. In the church the visitor will observe a modern monument, erected to commemorate the burial here, in 1864, of Edouard Henri Etienne, Prince de Craon.

In Joshua xix. 26, Carmel is assigned as a boundary to the tribe of Asher. We read previously (Joshua xii. 22) of a king of "Jokneam of Carmel" as being defeated by the Israelites (*see* p. 178). But the chief Biblical associations of Carmel are with the history of Elijah and Elisha.

At the eastern end of the ridge, where the view extends over the great plain, doubtless occurred the extraordinary events related in 1 Kings xviii.

"We stopped at El Mahrakah," says M. de Pressensé, "situated on the mountain at five and a half hours' distance from the Convent. This is the spot marked by tradition for Elijah's sacrifice. El Mahrakah is a natural terrace, commanding all the Plain of Esdraelon. Enormous blocks of stone strew the path. The site answers exactly to the account given in the Book of Kings (1 Kings xviii. 20). Behind us is the great sea from which the prophet saw the little cloud, like a man's hand, arise, which was to spread over all the scorched land and pour a healing rain. The Kishon, reddened with the blood of the priests of Baal after their shameful defeat, flows through the plain at the foot of Carmel. Before us is Jezreel, to which the king repaired in his chariot on the prophetic announcement of the coming miracle. The horizon of mountains is very extensive from this height, and forms a graceful curve, commencing with the mountains of Samaria, and terminating in the furthest hills of Galilee. Tabor fronts

the spectator ; it looks like the rounded dome of a Byzantine basilica formed by nature. The Plain of Esdraelon unfolds its dazzling robe between Tabor and Carmel, while on the side of the sea the plain, which reaches to Jaffa and the Mediterranean, melts into shining distance. Around us, Carmel extends in all directions its green groves and flowery slopes."

The *Mahrakah* ("place of burning") is a cliff on the summit of the mountain with a small modern chapel. On a little plateau in the mountain-side, just below, is a well.

At the foot of the mountain, beside the Kishon, at this end is *Tell Keimûn*, or Jokneam (Joshua xii. 22, xix. 11), with a mound and ruins of an early chapel.

After Elisha, with wondering eyes, had seen his master pass to heaven in the "chariot of fire," he visited Jericho and Bethel, and then came to Mount Carmel (2 Kings ii. 25) for a time. When the Shunammite mother, grieving over her only son's death, sought Elisha in her trouble, she "came unto the man of God, to mount Carmel," and from the eminence he "saw her afar off" (2 Kings iv. 25). The sequel of the story need not be told here.

Carmel figures as frequently as Lebanon in the oracles of the prophets. When Isaiah will paint the beauty of Paradise regained, he says that the desert shall blossom as the rose: "the glory of Lebanon shall be given unto it, the excellency of *Carmel* and of Sharon" (Isa. xxxv. 2). He describes this excellency of Carmel in another passage, which one cannot read without being transported to the mountain of Elias. "The mountains and the hills shall break forth before you into singing, . . . Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree" (Isa. lv. 12, 13).

The spouse of the Canticles is compared in her beauty to the summit so much admired. "Thine head upon thee *is like Carmel*," says her well-beloved (Song of Solomon vii. 5). When Isaiah seeks to draw the most pathetic picture of the desolation of the land, he exclaims, "Bashan and Carmel shake off *their fruits*" (are withered away) (Isa. xxxiii. 9). "The top of *Carmel* shall wither," says Amos (chap. i. 2). Finally it was here, as we have seen, that the sublime contest was enacted between the worshippers of Jehovah and Baal, the god of the heights. Carmel was also a spot consecrated in Asiatic paganism. Tacitus says, *Ita vocant montem deumque* (Hist.

ii. 78) ; he adds that it was reported that there was no temple or image, but only an altar at the spot. Pliny (H. N. xxxi. 2) also says that Carmel was the name of the shrine and of the god. The oracle which promised the empire to Vespasian is said by the great historian to have resounded from the summit of this august mountain. It is into these retreats that Micah calls together the dispersed but repentant flock of Israel (Micah vii. 14).

"When the unknown author of the *Requiem* will sum up in one word all the glory of ancient prophecy, he says, 'Gloria Carmelis'" (*Pressensé*).

Haifa to 'Akka (Acre).

(*By carriage.*)

This is a ten-mile drive along the beach. The views of Carmel on looking back are very fine. After crossing that "ancient river, the river Kishon," the traveller enters the great Plain of Acre. The *N'amân*, ancient *Belus*, is afterwards crossed, and a hill is seen to the right where Napoleon planted his batteries when besieging Acre in 1799. During the journey the traveller should notice the beautiful shells which are abundant on the beach. Amongst these are specimens of the murex, from which the Tyrians extracted their far-famed purple dye.

'Akka, or Acre.

'Akka, otherwise **Accho**, **Ptolemais**, or **Acre**, or St. Jean d'Acre, is an important seaport town. The fortifications are comparatively modern, but quite out of repair. It contains 5,000 inhabitants, of whom about 700 are Christians. It stands on the projecting headland which forms the northern boundary of the bay which curves round from Mount Carmel on the south. Round Acre there is a fertile plain about six miles broad, watered by the *Nahr N'amân* (ancient *Belus*). The hills, which further north approach the sea, skirt round this plain, and recede towards the south yet farther inland towards Sepphoris. Acre, from its favourable situation as regards both sea and land approaches, has been called the "Key of Palestine."

Accho was allotted to Asher but never conquered (Judges i. 31), and was commonly reckoned a Phœnician city. The town is not again mentioned in the Old Testament, but is noticed on existing cuneiform tablets of the fifteenth century B.C. Under the Ptolemies it became important, and was called Ptolemais. Antiochus the Great subsequently seized the city, and attached it to his Syrian dominions; it figured also in the wars of the Maccabees. It afterwards became a free town, and then a Roman colony. It is once mentioned in the New Testament in connection with St. Paul's journey from Tyre to Cesarea (Acts xxi. 7).

Acre was a noted place in the twelfth and thirteenth centuries; it was taken in 1102, and held till 1187 as a royal town and port of the Kings of Jerusalem. Retaken in 1191 from Saladin, after a famous siege, it was held till 1291, and greatly increased in size by a new quarter on the north. It was here that the Knights of St. John prolonged for forty-three days their gallant resistance to the Sultan Ibn Kalawûn of Egypt and his immense hosts. Sixty thousand Christian citizens and soldiers were, on that occasion, slain or sold as slaves. In 1799 Napoleon besieged Acre and was prevented from taking it by the English under Sir Wm. Sidney Smith. In 1840 the town was taken from the Egyptians for the Turks by Sir Charles Napier.

After alluding to the trifling character of the connection of the tribe of Asher with Bible history, the fewness of allusions to its existence, and the fact that ancient Ptolemais, or Accho, is linked with only one Scriptural event, the landing of St. Paul to commence his last land journey to Jerusalem, Dean Stanley goes on to say, "The peculiarity, therefore, of the story of Acre lies in its many sieges—by Baldwin, by Saladin, by Richard, by Khalil, in the middle ages; by Napoleon, by Ibrahim Pacha, and by Sir Robert Stopford, in later times. It is thus the one city of Palestine which has acquired distinct relations with the Western world of modern history, analogous to those of Cæsarea with the Western world of ancient history. But the singular fate which it enjoyed at the close of the Crusades gives it a special interest never to be forgotten by those who in the short space of an hour's walk can pass round its broken walls. Within that narrow circuit—between the Saracen armies on one side and the roar of the Mediterranean Sea on the other—were cooped up the remnant of the Crusading armies, after they had been driven from every other

part of Palestine. Within that circuit 'the Kings of Jerusalem and Cyprus, of the house of Lusignan; the Princes of Antioch; the Counts of Tripoli and Sidon; the great masters of the Hospital, the Temple, and the Teutonic Orders; the Republics of Venice, Genoa, and Pisa; the Pope's Legate; the Kings of France and England, assumed an independent command. Seventeen tribunals exercised the power of life and death.' All the eyes of Europe were then fixed on that spot. Acre contained in itself a complete miniature of feudal Europe and Latin Christendom."

The present Mosque is the old Church of St. John, in the centre of the town. All the other churches, hospices, towers, and Christian buildings have been entirely destroyed.

Haifa to Athlit.

(By carriage.)

After about half an hour's drive, starting from the German Colony, the base of Mount Carmel is reached, the road to which lies on our left. Continuing near the sea-shore we arrive at Athlit in about three hours.

Athlit was called by the Crusaders *Castellum Peregrinorum*, and is in the centre of a rocky promontory. The citadel was the last stronghold of the Templars in Palestine (built 1218) and was destroyed by Sultan Melek-el-Ashrâf in 1291. In one corner are the ruins of a magnificent church, and the wall of one of the towers still rises to a height of about 80 feet. The houses of the village and the picturesque ruins are strangely mingled. Remains of a fine banqueting-hall are still visible. Here the remnant of the Crusaders assembled on the night when they preferred to abandon the fortress, leaving the Moslems to enter it next morning only to find it deserted, the occupants having gone by sea to Cyprus. There is also a portion of the stable where the knights' horses were kept, and some rusty iron rings to which they were tethered still remain in the walls.

HAIFA TO NAZARETH AND TIBERIAS.

Haifa to Nazareth.

This journey can be performed either by carriage both ways or in one direction viâ the railway between Haifa and Es-Semakh, crossing the lake between Es-Semakh and Tiberias (see p. 191). The railway runs through the Plain of Esdraelon but it is impracticable to visit Nazareth or Cana from any point on the line. There is no made road, and the ascent from the Plain is very steep.

Haifa to Nazareth is an easy drive of twenty-three miles over a fairly good road. For the first eight miles the road skirts the foot of Carmel while the great Plain of Acre extends on the left; the road runs in close proximity to the railway. We pass some springs, *Ayûn es Sa'adi*, and a little further on the olive groves of *Beled esh-Sheikh*. As we leave Carmel we cross the Kishon and ascend to the left, passing the village of *El Hârithîyeh*, identified as "Harosheth of the Gentiles" in the story of Deborah (Judges iv.). We cross a spur of the Galilean hills, which here almost reach Carmel, traversing a miniature forest of oaks. We pass *Jeida* and a little further *Semûnieh* (Simonias), an unhealthy and almost abandoned site. A German Colony which attempted to establish itself here came utterly to grief on account of the pestilential malaria. The road now skirts the hills and gradually ascends for an hour to the large and prosperous village of *Mujeidel*. The outlook is now striking; the top of Tabor is visible in front, and below to the right stretches out the whole Plain of Esdraelon. We cross the undulating high ground, and in about three-quarters of an hour reach the picturesque village of *Yafa*, the Japhia of Joshua xix. 12, and the scene of fighting between the Jews and Romans in the time of Josephus. After passing some fruitful gardens below us on the right and crossing a ridge, Nazareth comes into view.

Nazareth.

Hotel.—Hotel Germania.

Post-Office.—Turkish.

Telegraph.—International.

English Medical Men.—Dr. Vartan and Dr. Scrimgeour.

English Chaplain.—Rev. F. Carpenter, C.M.S.

Nazareth is not named in the Old Testament, nor by any classic writer. Its history dates from the time of Christ. After that time until that of Constantine it appears to have attracted little attention.

The derivation of the name Nazareth is doubtful. Jerome renders it "flower," perhaps in connection with the Hebrew word "Netser," a branch. In the time of our Lord, the name of Nazarene was used as a term of contempt, and to this day the boys in Nâblus and other towns of Palestine still greet the Christian traveller with cries of *Nosrāni*! (Nazarene!). The modern name of the town is En-Nâsrah. In Matt. ii. 23 the term Nazarene is connected with Netser, "the branch" (Isa. xi., Zech. vi. 12).

Since the events which rendered Nazareth famous occurred (p. 184), the town has gone through a variety of vicissitudes. Until the time of Constantine its inhabitants were Jews; then it passed into the hands of Greek, Frank, and Arab. The Crusaders built churches here, which the Turks in later years plundered and destroyed. Christians of various sects then endeavoured to establish themselves here, but were never positively successful until about the eighteenth century. Among the remarkable things in the modern history of Nazareth are the circumstances that Napoleon supped here on the night of the battle of Tabor, and that a plot was laid here by Jezzar Pasha to murder all the Christians as soon as the French had evacuated; his bloodthirsty scheme, however, was thwarted by Sir Wm. Sidney Smith, the English admiral.

It is very difficult to arrive at a correct estimate of the population of any place under Turkish rule. It has been recently calculated that there are in Nazareth ten thousand souls. Of these, certainly more than half belong to the Orthodox Greek Church; then follow Greek Catholics, Latins, Protestants, Maronites, and various other Christian communities, making up four-fifths of the population, the rest being Moslems.

Nazareth is still, as probably it was at the time of the angel's visit, a large village or small town, situated upon the slope of one of the hills which enclose a hollow or valley. This vale, which is about a mile long by half a mile broad, resembles a circular basin shut in by mountains. It is a pleasant spot, and one might almost think that the mountains which enclose it had risen around to guard it from intrusion.

It is as a rich and beautiful field in the midst of barren mountains, abounding in fig-trees, and showing many small gardens with hedges of the prickly pear. The town stands at the left, or western, end of the vale, and commands a view over the whole of its extent. The town itself, as beheld from the valley or from the enclosing hills, is very picturesque, backed as it is by cliffs, with substantial-looking houses of stone, the square, massive walls of the church and monastery, and the graceful minarets of two mosques. The Crusaders made Nazareth an archbishopric in 1160; and the Church then owned property, not only in Palestine but in Europe as well.

The Christians are celebrated for their kindness and courtesy. They are a better class of people altogether than are to be met with in southern Palestine; their dwellings are cleaner and their habits altogether different from those met with elsewhere. The women are proverbial for their beauty, although it is doubtful which bear the palm—the women of Nazareth or those of Bethlehem.

Nazareth was the residence of Joseph and Mary, and the scene of the Annunciation. "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph" (Luke i. 26, 27). From here Joseph went up to Bethlehem, "To be taxed with Mary his espoused wife" (ii. 5). After the return from Egypt, this was the home of our Lord until He entered upon His public ministry, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. ii. 23). When entering upon His public ministry, Jesus came "from Galilee to Jordan unto John, to be baptized of him" (Matt. iii. 13). Afterwards "He came to Nazareth, where he had been brought up" (Luke iv. 16). And then His fellow-townsmen sought to kill Him. They "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum" (iv. 29-31). Henceforth Capernaum was His own city, and it does not appear that He ever again visited the scene of His boyhood and early manhood, although He may have seen it in the distance, as He passed by on His journey to Jerusalem.

There are many traditional places to which the traveller

will wend his way—some of them valueless so far as historical evidence is concerned, but all interesting, from the fact that *somewhere* in the immediate neighbourhood the actual sites must have been.

The Latin Convent is one of the most interesting places in Nazareth; it is enclosed within high walls, and contains the **Latin Church of the Annunciation**, on the foundations of that built by the Franks in 1185. The high altar is dedicated to the angel Gabriel, and is approached by marble steps on either side. Several fairly good pictures adorn the church, which has also a good organ. Below the altar is the crypt, which we descend by a broad flight of fifteen marble steps, leading into the Chapel of the Angel, and this again leads by two steps into the **Chapel of the Annunciation**. Here a marble altar stands, with an inscription, "Here the Word was made flesh" ("Hic verbum caro factum est"). On the right and left are columns, marking the places where the angel and Mary stood; the latter is only a broken column, and tradition says it was thus broken by enemies who sought to destroy the church, and was miraculously suspended.

A doorway leads from this chapel into the **Chapel of Joseph**, and from this a stairway leads into the Kitchen of the Virgin—a mere cave, the mouth of which is pointed out as being the chimney.

It will be remembered that, according to Latin tradition, the Holy House of Nazareth is not really here, but at Loreto, in Italy. It is stated that when the basilica erected by the pious care of the Empress Helena over the Virgin's house at Nazareth fell into decay, the Casa Santa, or Holy House, was brought by angels to a spot between Fiume and Tersato, on the coast of Dalmatia, where it rested three years. Thence it was again carried off by angels in the night to the ground of a certain widow Laureta (whence Loreto), in the south-east of Italy. A church was erected there, and round it a village soon gathered, to which Pope Sixtus V. accorded the privileges of a town. Half a million pilgrims resort there annually; in fact, it is one of the most frequented sanctuaries of Christendom.

The **Workshop of Joseph**, in the Moslem quarter of the town, is in the possession of the Latins. Only a small portion of the wall is claimed to be the original workshop. The **Table of Christ**, where, it is said, He met with His disciples, and dined both before and after the resurrection, will also be

pointed out, as well as the **Synagogue**, in the possession of the Greek Catholics, where He is said to have taught.

One more holy place the traveller may visit: it is the **Mount of Precipitation**, where, it is said, the people sought to cast our Saviour down (p. 184). It is two miles from the town. No one will be at any loss to find a place much nearer the town, answering all the requirements of the Gospel story. The tradition is mediæval.

To the minds of most, there are two places in Nazareth sacred with the holiest associations. The first is the Fountain of the Virgin; and the second, the *Wely* at the top of the hill behind Nazareth.

The **Fountain of the Virgin** is a plentiful spring of water issuing from three mouths. Above the actual source the Orthodox Greeks have their own special Church of the Annunciation, but the water is conducted from the Church by a covered channel to the village fountain. Here the scene is always interesting; the village wives and maidens in their picturesque and brightly coloured costume assemble here, and while their pitchers fill at the fountain, retail the local gossip, and at length bear away their well-filled pitchers on their heads. The Christian dress (as in Lebanon) is distinguished by the loose trousers (*Shintiyân*) of the women. There can be no reasonable doubt that she who was "blessed among women" would often come here, perhaps carrying the infant Saviour in just the same fashion as we may see mothers of Nazareth carrying their children to-day; and no doubt many a time our Saviour, as He came past here on His way home, would tarry to quench His thirst at this very spring whose waters the traveller may drink to-day as a cup of blessing.

The **Dome of Neby S'ain**, on the top of the high hill behind Nazareth, commands one of the best views in the country, and comprehends nearly half Palestine. "At a glance you seem to take in the whole land, and the first thought that strikes you is that this must have been a favourite resort of the Saviour, and if so, He must have had constantly spread before Him the great library of Biblical story." Southward are the mountains of Samaria and the hills round Jenîn, and below lies the magnificent Plain of Esdraelon, and the river Kishon; on the east the mountains of Gilead, on the other side Jordan; and on the west the great sea (Mediterranean): the beautiful Bay of Acre; and the ridge running out into the sea—Mount Carmel, crowned with its convent. Northward

the view culminates in, glory, as Hermon, like a great wall of white crystal, stands out against the blue sky, with the Galilean hills below it, and everywhere round that region is scenery varied and picturesque.

The details of this picture the traveller will fill in for himself, and will not fail to notice the places he has recently visited, Jenin, Jezreel, Gilboa, Little Hermon, Nain, Tabor, and just below his feet the picturesque town of Nazareth, rich in gardens and flowers, and fruitful fields and plenteous orchards.

There is in Nazareth a good field for Christian work, and there are one or two places which will perhaps be visited with pleasure. The **Protestant Church** is a handsome building, standing in a very commanding position, and capable of holding about five hundred people. It belongs to the Church Missionary Society.

The **Girls' Orphanage** in Nazareth, established by the Society for Promoting Female Education in the East, but now the property of the Church Missionary Society, is in a flourishing state, and if every traveller would withhold a little undeserved backsheesh, and give it to this deserving institution, he would be helping a good cause.

The Edinburgh Medical Missionary Society has a **Medical Mission** with a Dispensary and small Hospital.

Nazareth to Tiberias and Sea of Galilee (*via* Kefr Kenna).

After leaving Nazareth the road leads up—a steep ascent—among the hills above the town, affording a fine view on looking back. The first village passed is **Reineh**, which belonged to the Knights of St. John in 1254. An old sarcophagus, richly ornamented, stands by the roadside, and is used as the common water-trough of the village. A little further on may be seen, on the top of a hill, the village of *Meshhad*, supposed to correspond with **Gath-hepher**, a town on the border of Zebulun, and the birthplace of the Prophet “Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher” (2 Kings xiv. 25). Tradition locates the tomb of Jonah here, and his shrine is the *Wely* on the hill.

Kefr Kenna, a village with about 500 inhabitants, was in the fourth century considered to be the **Cana of Galilee** where Christ performed His first miracle, at the

Marriage Feast (John ii. 1-11); where He healed the nobleman's son, who lay sick at Capernaum (iv. 46-54); and where Nathanael, "the disciple in whom there was no guile," was born (xxi. 2). In the twelfth century this village was called Casale Robert, and Cana was then supposed to be eight miles north of Nazareth. It is by no means a settled point which is the true site. As far as the name goes, Kefr Kenna must yield to Kâna-el-Jalil; but, as when harmonising the references to the town given in the Gospel, the balance of evidence seems in favour of Kefr Kenna. Here are Greek and Latin churches; in the former one of the actual waterpots used at the Marriage Feast is shown!

After passing Kefr Kenna, we enter an arm of the fertile plain of *el-Buttauf*, and pass two or three villages which have no associations of interest attaching to them, and then reach **Lûbieh**, where there are a few ruins and rock tombs in the hill-slopes.

After proceeding some distance we have now on our left, rising up out of a fertile plain, a curiously-shaped hill, having on its summit two peaks or horns, from which it derives its name of **Karn Hattîn**, or Horns of Hattîn. In the time of the Crusaders this site first came into notice as a holy place, the Latins having decided that it was the **Mount of Beatitudes**, where our Lord preached the Sermon on the Mount. Another tradition makes this neighbourhood also to be the scene of the Feeding of the Five Thousand (Matt. xiv. 15-21). A curious circle of rough stones near the road marks the spot.

Stanley says, "This mountain, or hill—for it only rises sixty feet above the plain—is that known to pilgrims as the Mount of the Beatitudes, the supposed scene of the 'Sermon on the Mount.' The tradition cannot lay claim to an early date; it was in all probability suggested first to the Crusaders by its remarkable situation. . . . It is the only height seen in this direction from the shores of the Lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk" (Luke vi. 17). . . . "Its situation is central, both to the peasants of the Galilean hills and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to 'Jesus and His disciples,' when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, and from Decapolis, and

from Jerusalem, and from Judæa, and from beyond Jordan.'" (Compare Matt. iv. 25, v. 1, with Luke vi. 17-19).

Near here Saladin, on July 3, 1187, defeated the Crusaders. At nightfall the survivors gathered together at the Horns of Hattin; Guy of Lusignan, with Raynald of Chatillon, the Grand-Master of the Knights Templars, and the Bishop of Lydda, bearing the Holy Cross. Next day, however, was the triumph of the Moslem. King Guy was taken prisoner; Chatillon, to whom Saladin owed many a bitter grudge, was slain; and all the mighty army of noble knights, whose deeds of valour have a charm for all, and have been faithfully chronicled by Ernoul, were slain or taken prisoners.

Proceeding towards Tiberias, we enter upon a ridge beautifully level, and presenting a fine opportunity for a canter, there being nothing particularly to engage the attention of the tourist until he comes to a spot where a **magnificent view** is obtained of the Sea of Galilee and its surroundings.

In the foreground are the steeply sloping banks leading down to the lake, which lies as in a basin a thousand feet below. The lake, from Tiberias on the right, away to Capernaum on the left, is distinctly seen. Across the lake rise the irregular hills, sloping down more or less precipitously to the water's edge; they are bare and barren, it is true, but they are rich and varied in tone and tint. Behind them are the mountains of Galilee, and away to the north rises Hermon. Thus the view consists of grassy slopes, a deep blue lake of considerable extent, with hills rising from it, and a snow-clad mountain. It is impossible, however, to separate from these details the spirit and inspiration of the scene; for yonder was the dwelling-place of Christ. Upon those waters He trod, those waves listened to His voice, and obeyed; from one of those plateaus above the rugged hills the swine fell into the lake. Every place the eye rests upon is holy ground, for it is associated with some most sacred scenes in the life of the Master; everywhere the gospel is written upon this divinely illuminated page of Nature, and the very air seems full of the echo of His words. The reader will find much help from Dr. Selah Merrill's little book, "Galilee in the Time of Christ," pronounced by Prof. G. A. Smith to be "a vivid and charming picture of that country as it then was."

The descent to Tiberias is very steep, and the traveller will be struck with the change in temperature as he descends.

The views are interesting, especially as the old walled town of Tiberias makes a picturesque foreground to the scenery of the lake.

Tiberias.

Hotel.—Hotel Tiberias, pleasantly situated and comfortable.

Post Office.—Turkish.

Telegraph Office.—International.

Physician.—Dr. Torrance, Physician of the Medical Mission of the United Free Church of Scotland.

Boats and Fishing.—See p. 193.

Tiberias is only once mentioned in the New Testament (John vi. 23), and there is no reason to believe that it was ever visited by our Lord. Two verses speak of the "Sea of Galilee, which is the Sea of Tiberias" (John vi. 1, xxi. 1). It was built by Herod Antipas, A.D. 20, and was dedicated by him to the Emperor Tiberius. According to the Talmud, it was the Rakkath ("shore") of the Old Testament (Joshua xix. 35). It became the chief city of the province of Galilee; many handsome buildings adorned it, amongst them a royal palace and an amphitheatre. Although shunned by the Jews of New Testament times, who considered the place unclean because built in part over ancient graves, it became, after the destruction of Jerusalem, an important Jewish centre. In the second century the Sanhedrin was removed here, and for a long time it was noted for its Rabbinical School. Here the Mishna, the principal traditional work of the Jews, was published, and two centuries later the Gamara. Its subsequent history is merely that of captures by Arabs, Turks, and Crusaders.

The modern town of Tiberias occupies a very much smaller space than the ancient; the walls of the Roman city may still be traced, extending up the slope to the west and also to the south; it is surrounded by a ruined wall, which was shaken and nearly destroyed in the great earthquake of 1837, when half the people of the town perished. It is a filthy town, and, but for one or two things in it, had better be avoided. The population is over three thousand, nearly two thousand of whom are Jews. They will be easily recognised; many of them wear black hats, many wear their hair in ringlets, and nearly all look pale and weak. Like some Jews in Jerusalem,

they, for the most part, live on charity. They belong to two sects, the Ashkenazim and the Sephardim; the former have five synagogues, and the latter two.

The Greek Church, close by the lake, dates from the time of the Crusades, and was rebuilt in 1869. The Jews' Burial Ground is a very sacred spot with all Jews, as here are buried some of the most celebrated of their teachers, including Rabbi Jochanan, Rabbi Mier Baal Nes, a great reputed worker of miracles, and the celebrated writer Maimonides, whose learning and abilities have been acknowledged by both Jews and Christians. He died in Egypt on the 13th of December, 1204, having founded a college at Alexandria for the instruction of his countrymen, in which he delivered lectures on the Jewish law.

The **Ruins** of the ancient town stretch for some distance along the shore; they present, however, but few attractions to the ordinary visitor, consisting principally of rubbish heaps.

The **Hot Baths**, probably on the site of the Old Testament Hammath (Josh. xix. 35), are about half an hour's walk to the south of the town; they are supposed to be an infallible cure for rheumatism, and the traveller who has nerve to take a bath in this filthy place deserves to be cured. The temperature of the principal spring is 131°-142° Fahr. The **Castle**, of Saracenic times, situated on the north side of the town, is interesting for the sake of its view. In the immediate neighbourhood are the handsome buildings of the Scotch Mission, including a fine Hospital for Jews. The **Citadel** of Roman days lay on a high hill to the south-west of the town. The **Latin Convent** is on the sea-shore, a short distance from the Jews' Quarter.

Many legends are connected with Tiberias, some of them so wild as not to be even interesting. One, specially dear to every Jew, is that, when the Messiah comes, He will emerge from the lake, gather together His people at Tiberias, and march with them in triumph to Safed, where His throne will be established for ever. The most celebrated Christian tradition is that the miraculous draught of fishes took place in the lake, close by where the Latin Monastery stands.

Those who prefer variety can make the return journey from Tiberias to Haifa by boat to Es-Semakh, thence by railway (see pp. 202-3).

The Sea of Galilee.

The sea should be seen at sunrise or sunset, when the brown hills are brilliant with colour ; at eventide, when the shadows deepen in the water ; or, best of all, by moonlight, when all that is monotonous in tone is softened, and all inequalities and barrenness are harmonised.

The best **Views** are at Tiberias, looking towards Capernaum ; the most interesting part of the lake is in the neighbourhood of Tell Hûm, and here the views are also remarkably striking.

DESCRIPTION.—"The hills, except at Khân Minyeh, where there is a small cliff, are recessed from the shore of the lake, or rise gradually from it ; they are of no great elevation, and their outline, especially on the eastern side, is not broken by any prominent peak ; but everywhere from the southern end the snow-capped peak of Hermon is visible, standing out so sharp and clear in the bright sky, that it appears almost within reach, and, towards the north, the western ridge is cut through by a wild gorge, 'the Valley of Doves,' over which rise the twin peaks or Horns of Hattin. The shore line, for the most part regular, is broken on the north into a series of little bays of exquisite beauty, nowhere more beautiful than at Gennesareth, where the beaches, pearly white with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders, rich in May with their 'blossoms red and bright.'"

"The lake is pear-shaped, the broad end being towards the north ; the greatest width is six and three-quarter miles from Mejdal, 'Magdala,' to Khersa, 'Gergesa,' about one-third of the way down, and the extreme length is twelve and a quarter miles. The Jordan enters at the north, a swift, muddy stream, colouring the lake a good mile from its mouth, and passes out pure and bright at the south. On the north-western shore of the lake is a plain, two and a half miles long and one mile broad, called by the Bedouins *El Ghuweir*, but better known by its familiar Bible name of Gennesareth ; and on the north-east, near Jordan's mouth, is a swampy plain, *El Batihah*, now much frequented by wild boar, formerly the scene of a skirmish between the Jews and Romans, in which Josephus met with an accident that necessitated his removal to Capernaum. On the west there is a recess in the hills, containing the town of Tiberias ; and on the east, at the mouths

of Wadys Semak and Fik, are small tracts of level ground. On the south the fine open valley of the Jordan stretches away towards the Dead Sea, and is covered in the neighbourhood of the lake with luxuriant grass."—(Sir Charles Wilson, *Recovery of Jerusalem*, pp. 337-9).

Most of the hills are rounded, and the prevailing tone is brown. This tone is monotonous in certain lights, while in others, such as an hour before sunset, the glow gives an extremely picturesque appearance to the whole region.

The Sea of Galilee is 680 feet below the Mediterranean, but the level varies slightly with the seasons. The water is bright, and except in the neighbourhood of Tiberias, where it is polluted with the sewage of the town, is good for drinking purposes. It is still subject to violent storms, as in the days of the Gospels, and Sir Charles Wilson has described a storm he witnessed, which singularly well illustrates the Gospel narrative. (*Recovery of Jerusalem*, p. 340.)

In the lake there are a number of warm springs. Earthquakes are not infrequent, and sometimes extremely violent, as in 1837, when so much damage was done to Tiberias (p. 190).

For Biblical illustrations and events, *see* below.

Boats on the Lake.—Many travellers will like to row upon the lake, and, apart from the intense interest of the associations of this sacred sea, it is an enjoyable way of travelling from Tiberias to Tell Hûm.

There are several boats capable of holding ten or a dozen passengers each, in addition to the rowers. They are somewhat rough in construction, but well handled by the boatmen. The best view of both sides of the lake is thus obtained, and the traveller is perhaps able to realise some of the scenes in the Gospel history better in this way than in walking or riding on the shore.

Fishing.—There are a great number of fish in the lake, large and small, and of various kinds. They are good and palatable. A hook and line may generally be procured of the Arabs in the neighbourhood of the lake, and an impromptu rod may be easily constructed. The best place for fishing is Et-Tâbagha, and near the Khân Minyeh Cliff (p. 198).

Biblical Allusions and Events.—The Sea of Galilee is called in the Old Testament "the Sea of Chinnereth" (Numb. xxxiv. 11; Deut. iii. 17), and the "Sea of Chinneroth" (Joshua xii. 3), from a town which stood somewhere on its margin named Chinnereth (Joshua xix. 35). In the New Testament

it is called the "Sea of Galilee" or "Sea of Tiberias" (John vi. 1), from the town of that name; and the "Lake of Gennesaret" (Luke v. 1), from the beautiful Plain of Gennesaret. (The modern name is *Bahr Tuberiyeh*.)

In this region, round about the shores of this sea, our Lord spent the principal part of His public life. Several towns then stood upon its shores, of which the chief were Capernaum, Chorazin, Tiberias, Magdala, and Bethsaida. To tell of all the mighty works performed here would be to transcribe a very considerable part of the four Gospels.

Cast out from Nazareth, Capernaum (p. 198) became henceforth the "home" of Jesus. It was "His own city"; "leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up". (Matt. iv. 13-16). Here He called Peter, James, and John, the three most intimate disciples of His chosen band. "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets" (Luke v. 1, 2). Then He entered into Simon's ship and taught the people on the shore, and after He had performed the miracle of the draught of fishes, which so astonished Peter, James, and John, the Master "said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him" (vers. 10, 11).

From a ship on the waters of this lake, He delivered that marvellous discourse on the kingdom of heaven. Jesus went "out of the house and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore" (Matt. xiii. 1, 2), and heard those wonderful parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, and the net cast into the sea.

Here when "there arose a great tempest in the sea, insomuch that the ship was covered with waves. . . . Then he arose and rebuked the winds and the sea; and there was a great

calm" (Matt. viii. 24-27). At Gergesa (p. 192) "there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way." But He cast out the devils, causing them to enter into a herd of swine, which "ran violently down a steep place into the sea, and perished in the waters" (Matt. viii. 28-34). Near here He fed the five thousand (p. 188), and afterwards seeing His disciples toiling in rowing on the lake, for the wind was contrary, "Jesus went unto them, walking on the sea" (Matt. xiv. 25). When the collectors of tribute came to Him at Capernaum, our Lord, in the exhibition of His perfect humility, linked Himself with His disciples in one of His most touching utterances. Having elicited from Peter that the tribute should be taken from strangers, and that the children should go free, He added, "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. xvii. 27). Here He "performed many mighty works" and "spake many things," and here was the scene of those touching incidents which occurred soon after His resurrection. Early one morning, in the grey dawn, the disciples who were in their boat, after having toiled all the night and caught nothing, saw a dim figure standing "on the shore"—probably the beach of the Plain of Gennesaret. A voice, strangely familiar, yet unrealised, came to them, "Children, have ye any meat?" And when they replied "No," and the first miracle on their entry to the discipleship was repeated, then "that disciple whom Jesus loved," first with the quick instinct of love, said, "It is the Lord"; while Peter, first with the impetuosity of a love of service, cast himself into the sea, and swam to Him. And there on the shore, where the mysterious fire of coals burned, and the farewell meal was spread, the Lord bade them dine. And there the disciple who, three times warned, had thrice denied his Lord, by threefold confession was restored and reinstated in the apostolic office (John xxi.).

These are but scanty specimens. Other events will be referred to under their proper heads, but the hints suggested in the preceding passages will give the traveller a clue to many a sacred thought and feeling.

"This is a hallowed lake in the glorious Land of Promise, and Divine performance—the peaceful scene of the opening

career of the Redeemer, the cradle of His teaching, the country of His disciples; His chosen retreat when He hid himself from His foes; His miracles and His sublime lessons have consecrated these solitudes. The charm of this landscape is felt still in our own day, and is reflected in the simple story of the Evangelists. We are carried back to the life on its shores by the parable of the net, by that of the lost sheep, by the image of the sheepfold, and the beautiful lesson of the lilies. These flowers, more glorious than Solomon's purple, still abound" (*Ritter Erdkunde*).

Tiberias to Et-Tâbagha and Tell-Hûm.

There are two ways by which the journey may be made: either by boat (pp. 201-3) or by road. The latter is the more usual, but the former, although taking a longer time, is the more interesting, as the views on either side are better seen from the water. Moreover, the heat by the roadway is very oppressive, and on the water what breeze there may be is caught. Of course, if the weather is rough a boat should not be taken; but as arrangements such as these are generally left to the dragoman, he would see to it that the boats should not be engaged unless everything was suitable.

It is unnecessary to point out that the pictures in the Gospel story will appear more vivid when the traveller himself is "toiling in rowing," or perchance casts a line as the boat proceeds.

By the road or the lake the places passed occur in the following order:—Almost opposite Tiberias are **Wady Fîk**, and the ruins of **Gamala**, where once stood a fortress, garrisoned by Josephus, and taken in A.D. 69 by Vespasian with a loss of ten thousand, half of whom leapt from the walls down the precipices. On the west are some springs, known as '**Ain-el-Bârideh**', then on the left again is seen the village of **Mejdel**, corresponding with Magdala, where Mary Magdalene was born. It is a wretched village now, with only twenty huts. Below it is a small plain, and with this the traveller will associate the passage in Matt. xv. 39, where, after recording the miracle of the loaves and fishes, it is said Jesus "sent away the multitude, and took ship, and came into the coasts of Magdala." Probably a village named Dalmanutha adjoined Magdala, as in the corresponding passage in Mark

viii. 10, it says, "Straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha."

Across the lake, which here attains its greatest width, namely, six and three-quarter miles, and nearly opposite to Magdala, is **Khera** (Gergesa, p. 192).

Just beyond Magdala (left) will be seen the Wâdy Hamâm (Valley of the Pigeons), descending from Khân Lûbieh and the Horns of Hattîn (p. 188), and a little further on the ruins of Kal'at Ibn Ma'ân, and the once strongly fortified caverns of Arbela, where robbers who were the terror of the country found a retreat, but were dispossessed by Herod the Great, who caused them to be attacked by lowering cages filled with soldiers, which was found to be the only way to reach them.

The ruins of Irbid, or Arbela, include an ancient synagogue of the second century A.D.

The level tract beyond Magdala is the **Land of Gennesaret** (Matt. xiv. 34) now called El Ghuweir, or "the Little Ghor." The meaning of the name is supposed to have been the Valley of the "Garden of the Princes." It is about three miles long, and its greatest breadth is one mile. The soil of the whole tract is extremely fertile, and although the greater part is overrun with rank weeds, the cultivated parts supply the markets of Damascus and Beyrout with the best melons and cucumbers grown in Palestine. There are thickets of nubk, agnus castus, and oleander, growing in profusion. It will be remembered that Josephus has a most glowing description of the Land of Gennesaret, and as the passage occurs so often in the controversy which has been going on for the past few years as to the identity of the site of Capernaum, it will be well to quote it here:—

"One may call this place the 'ambition of nature,' when it forces those plants that are natural enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them had a claim in this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectations, but preserves them also a great while. It supplies men with the principal fruits—with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it Capharnaum" (Josephus, *Wars*, iii., ch. x. 8).

The fountain is probably the present 'Ain el Maddwerah

(round spring), where the coracinus fish noticed by Josephus is still found.

The boat will soon now run into a narrow little creek, and the traveller will find himself at '**Ain et Tîneh**, or the Fountain of the Fig-tree, a pleasant spot, close to the ruin of **Minyeh**, and not an unsuitable one for camping. There is a small spring here, inferior, however, to the adjacent Et-Tâbagha (*see* below). A little to the north of the spring is also **Khân Minyeh**, a ruin now, but built, without doubt, for the convenience of travellers to Damascus. This place Dr. Robinson, Dr. Merrill, and Colonel Conder consider to be the site of **Capernaum**.

Every mile of the ground from here to the Jordan is full of interest, and as the traveller passes in succession from the spring to the cliff of Khân Minyeh, observing the excavations in the rock, and thence to Et-Tâbagha, Tell-Hûm, and Kerâzeh, he will, without doubt, be treading the ground trodden by the Saviour. The little shrine of Sheikh Seiyâd marks the place where Bethsaida was shown (on the cliff) in the twelfth century.

Et-Tâbagha.—Westward, along the shore of the lake, a mile and a half from Tell-Hûm, is the charming little bay of Et-Tâbagha, which appears to answer to Migdol Tseboia ("Dyer's Tower") of the Talmud. Here is built a fine Hospice belonging to a German Roman Catholic Society. It is under the supervision of the Rev. Father Beiver, and visitors of all nationalities and denominations are welcomed under his hospitable roof. The Rev. Father is himself extremely well read in all the opinions regarding the sacred sites in the neighbourhood, and welcomes intelligent discussion. The Hospice has acquired a good deal of land in the neighbourhood. Much of that bordering on the lake is cultivated as fruit and vegetable gardens. It is a veritable oasis of cultivation in a desert of neglect. "The bay is about half a mile across, and on its western side is shut in by the cliff of Khân Minyeh, the only place at which the shore of the lake cannot be followed. There is a small tract of fertile land, but we could find no ruins except those connected with the mills or waterworks. There are five fountains, all more or less brackish, and varying in temperature from $73\frac{1}{2}^{\circ}$ to $86\frac{1}{2}^{\circ}$. Four are small, but the one mentioned above is by far the largest spring in Galilee, and was estimated to be more than half the size of the celebrated source of the Jordan at Bânîâs.

It rises to the surface with great force at a temperature of $86\frac{1}{2}^{\circ}$, which can hardly be considered warm in such a climate as that of the lake district. Most of the water now runs to waste, producing a quantity of rank, luxuriant vegetation; but some of it is collected in a small reservoir, and is thence carried off by an aqueduct to a mill owned by a man of Safed, the only one in working order of five that were built by the great chieftain, Dhaher el 'Amr. The mills are small towers with two circular shafts, to the top of which the water is brought by aqueducts, and then, falling down, turns the machinery at the bottom. Connected with this fountain are the remains of some remarkable works which at one time raised its waters to a higher level, and conveyed them bodily into the plain of Gennesaret for the purposes of irrigation. The source is enclosed in an octagonal reservoir of great strength, by means of which the water was raised about twenty feet, to the level of an aqueduct that ran along the side of the hill. Strong as the reservoir was, the water has at last broken through it, and there is now little more than two feet left at the bottom, in which a number of small fish may be seen playing about. After leaving the reservoir the aqueduct can be traced at intervals following the contour of the ground to the point where it crossed the beds of two watercourses on arches, of which the piers may still be seen; it then turns down towards the lake, and runs along the hillside on the top of a massive retaining-wall, of which fifty or sixty yards remain" (*Recovery of Jerusalem*). No trace of the continuance of this aqueduct in the plain of Gennesaret has been found, and the cliff-cutting is probably that of the Roman road, and not intended as a water channel.

Tell-Hûm is two miles west of the Jordan. It is a mass of ruins, in the early summer overgrown with tall, coarse thistles, which hide them from view. A German Society has recently been making excavations on this site.

The principal ruins are those of the "White Synagogue," as it has been called on account of its having been built of white limestone; it was 74 ft. 9 in. long by 56 ft. 9 in. wide. Connected with this are the ruins of a building, supposed to be the remains of a Basilica enclosing the house of St. Peter, described by Antonius A.D. 600. Sir Charles Wilson says of the former of these buildings, "If Tell-Hûm be Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4; 5), and one of the most sacred places

on earth. It was in this building that our Lord gave the well-known discourse in John vi. [on the Bread of Life—‘These things said he in the synagogue, as he taught in Capernaum’ (verse 59)]; and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, ‘I am that bread of life. Your fathers did eat manna in the wilderness, and are dead’” (verses 48, 49).

On rising ground at the back of these ruins are the remains of the ancient town. These occupy a space half a mile long by a quarter of a mile broad. It has been supposed that a main street can be traced, leading to Chorazin.

There is no doubt that Capernaum was shown by all Christians since the fourth century on this site; but Jewish tradition points to Minyeh, and the Fountain of Capharnaum was in the Gennesaret plain (*see p. 197*).

Chorazin (*Kerâzeh*).—Two and a half miles north of Tell-Hûm (one hour’s journey) are the ruins which Pococke, as early as the year 1740, identified, from the similarity of the name Kerâzeh, with Chorazin. They cover an area equal in extent to those of Tell-Hûm, and comprise the remains of a synagogue with Corinthian capitals in black basalt, dwelling-houses, a building with Ionic capitals, etc. Traces have also been discovered of the paved road which connected Chorazin with the road to Damascus. The site was well known in the fourth century, and down to the Middle Ages.

The tourist will notice a fine tree beside a spring of water, and near it two tombs of Bedouin sheikhs, overhung with coloured rags.

At least a day or two should be spent by the lake side, the most delightful region in Palestine. It is pleasant for the traveller, who has been wearied with holy places in all kinds of improbable grottoes and churches, to feel that here he can, without interruption or annoyance, tread in the very footprints of the Master. And there is much to interest him if he is slightly wearied with travel and requires a little rest. For at ‘Ain-et-Tîneh he will find exquisite maidenhair ferns to collect as souvenirs, and on the shore there are small shells innumerable, which are always acceptable to friends at home as mementoes of this sacred locality. Moreover, the **Bathing** in the Bay of Et-Tâbagha is better than any other bathing in Palestine; and **Fishing** may be indulged in with great success, as fish abound in this part of the lake.

Above all things, it is desirable to spend a night or two here if there is a good moon. All travellers have expressed themselves rapturously about this, and certainly there is no place where moonlight effects can be witnessed with greater pleasure.

No traveller will leave these memorable sites without recalling those touching words of our Lord:—

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (Matt. xi. 20-24).

Row Round the Lake.

Instead of returning direct to Tiberias from *Tell-Hâm*, the traveller may, if he will, return viâ the inlet of the Jordan, the eastern shore of the lake and the outlet of the Jordan.

Tell-Hâm to Es-Semakh.

From *Tell-Hâm* a row of half an hour will bring the traveller to the mouth of the Jordan. Those that have time are recommended to row up the river for a mile or so. Immediately on proceeding eastward from the mouth of the Jordan we reach *El-Batîhah*, a great marshy plain inhabited by Bedouins and buffaloes. On a hill at the north-east of the plain called *Et-Tell* are ruins which are supposed to mark the site of Bethsaida or Julias (Luke ix. 10; John i. 44), the birthplace of Peter, Andrew, and Philip. It was in a “desert place” near this town that the five thousand were fed by our Saviour (Luke ix. 10-17). A blind man had his sight restored to him at Bethsaida (Mark viii. 22-26). Skirting the shore we notice the *Wadi-Semak* at a point where the plain again narrows; a little further south the hills approach still nearer the shore at a place now known as *Khersa*.

This, according to some authorities, marks the site of *Gergeseh* (Matt. viii. 28), and the steep slope leading to the lake was that down which the swine fled precipitately. "The site of the ruins is enclosed by a wall three feet thick. The remains are not of much importance, with the exception of those of a large rectangular building lying east and west. On the shore of the lake are a few ruined buildings, to which the same name was given by the Bedouins. About a mile south of this the hills, which everywhere else on the eastern side are recessed from a half to three-quarters of a mile from the water's edge, approach within forty feet of it. They do not terminate abruptly, but there is a steep, even slope, which we would identify with the 'steep place,' down which the herd of swine ran violently into the sea, and so were choked. A few yards off is a small intermittent hot spring.

"That the meeting of our Lord with the two demoniacs took place on the eastern shore of the lake is plain from Matt. ix. 1, and it is equally evident, on an examination of the ground, that there is only one place on that side where the herd of swine could have run down a steep place into the lake, the place mentioned above. The eastern coast has since been carefully examined by Mr. MacGregor in his canoe, and he has come to exactly the same conclusion. A difficulty has arisen with regard to this locality, in consequence of the different readings in the three Gospels. In Matthew our Saviour is said to have come into the country of the Gergesenes; in Luke and John into that of the Gadarenes. The old MSS. do not give any assistance here. . . . But we have also the testimony of Eusebius and Origen that a village called Gergesa once existed on the borders of the lake. Perhaps the discrepancy may be explained by supposing that Gergesa was under the jurisdiction of Gadara" (*Recovery of Jerusalem*). There do not appear to be any rock-hewn tombs near Khersa; but the demoniacs may possibly have lived in one of these tombs which exist higher up. A little further south the chain of hills to the east of the shore is broken by the *Wady-Fik*, and we see at the entrance to the valley the strange, isolated hill known as the *Kal'at-el-Huṣn*, the site, it may be, of Gamala. On the hills behind are *Fik*, the ancient Aphek, and *Sūsiyeh*, the site of Hippos, the city of the Decapolis. High up on the cliffs on the south side of the *Wady-Fik* we catch sight of the few houses of the village of *Kefr-Harib*; we pass the village of *Samrah*, and a few minutes later reach *Eṣ-Ṣemakh*, the lake

railway station on the Haifa-Damascus railway.¹ From here a small steamboat conveys passengers to Tiberias and Et-Tábagha. Lying behind *Eş-Şemakh* we notice the opening of the valley of the Yarmuk, and on the summit of the cliffs to the south is *Umm-Keis*, the site of Gadara.

Eş-Şemakh to Tiberias.

Rowing first due west, we notice the outlet of the Jordan, and close to it on the west the curious hill surrounded by water on the three sides, known as *Kerak*, identified by many as Terachæa. A little west of it is *Es-Sinabra*, the site of Sinnabris. Turning north we next catch sight of the famous hot baths of Tiberias, and in a few minutes more the walled-in town of Tiberias is reached.

¹ From *Eş-Şemakh* train may be taken either to Haifa or to Damascus *viâ* Derâ'a. [For description of the (Hedjaz) railway see pp. 235-236.]



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PART I

RAIL, CARRIAGE, AND HOTEL TOURS

(C) S Y R I A

INCLUDING

*BEYROUT, BA'ALBEK, DAMASCUS,
ETC., ETC.*

TOUR IN SYRIA

VISITING

BEYROUT, BA'ALBEK, AND DAMASCUS

(4, 5, or 7 Days' Tour)

First Day.—Land at Beyrout in the morning. Visit the city and drive to Nahr-el-Kelb, or Dog River, in the afternoon.

Second Day.—Proceed by rail to Ba'albek.

Third Day.—At Ba'albek. Ba'albek and its ruins have been the wonder of the world for centuries.

Fourth Day.—Travel by train to Damascus.

Fifth and Sixth Days.—At Damascus.

Seventh Day.—Return by train to Beyrout, a journey of about seven hours, and embark on steamer, or proceed by the Hedjaz Railway to Eş-Şemakh and thence to Tiberias and Haifa.

NOTE.—The above tour may also be made by horseback and camp, if preferred.

THE
HISTORY
OF
THE
CITY
OF
BOSTON
FROM
1630
TO
1800
BY
JOHN
B. HENNING



BEYROUT

Cook's Offices.—At the Oriental Hotel, on the shore at the south end of the town.

Hotel.—Oriental Hotel. Clean and comfortable, with good sanitary arrangements.

British Consul.—Sir R. Hay Drummond Hay, K.C.M.G., Consul-General; Vice-Consul, not appointed.

United States Consul-General.—G. Bie Ravndal, Esq.

Post Offices.—Turkish, opposite the Custom House. British and other European countries in the Khân Antun Bey, near the Harbour.

Telegraph Office.—International, in the street between the Place des Canons and the Place Assur.

Railway Station.—Close to the Customs Office (for trains to Ba'albek and Damascus *see* p. 211). The railway to Tripoli is only completed and open for traffic as far as Ma'amiltén (Bay of Jûneh).

Physicians.—Drs. Wortabet, Brigstocke, Post, Graham, Webster, and Van Dyck. English Dentists, Dr. Williams and Mr. Dray.

Beyrout is the most thriving and important commercial town of Syria, lying on the south side of St. George's Bay; but it has only a small harbour and poor quay accommodation. The principal exports are raw silk, cotton, olive oil, fruit, sesame, sponges, cattle, etc., and the principal imports are manufactured goods, wood, coffee, rice, petroleum, etc. Silk keffiyehs (head-coverings), cushions, table-covers, photographs, carpets, and filigree work, can be advantageously purchased in Beyrout. European articles can be bought in the Sûk et Tawileh; books in the Christian Street, or at the stores of the American Mission Press, and in the University of St. Joseph (Jesuit).

The town is beautifully situated on a promontory, which extends for about three miles into the Mediterranean. The

shore line is indented with fine rocks and cliffs, and rising behind them are undulations upon undulations, and in the background the range of Lebanon. The population has increased with the past few years, and is said to exceed at the present time 120,000. The climate is pleasant, but generally very hot in August and September, when the Europeans and wealthy natives migrate for the summer to Beit Meri, Brummâna, 'Areiya, or 'Aleih, the favourite resorts in the Lebanon. The rainy season generally sets in in October, and much rain falls at intervals until April, but the winters are mild and vegetation luxuriant; the palm-tree flourishes, and flowers bloom everywhere in abundance.

The **history** of Beyrout is a long and interesting one. It was a Phœnician city of great antiquity, mentioned on existing tablets of the fifteenth century B.C., and called by the Greeks and Romans Berytus. Augustus made it a colony with the title Colonia Felix Julia, and medals struck in honour of the Roman Emperors bore the legend, "Colonia Felix Beritus" (*Plin.*, v. 20). It was decorated with a theatre, baths, and amphitheatre by Agrippa, grandson of Herod the Great, who also instituted games and gladiatorial shows. It was celebrated under the later Empire for its law school, founded by Alexander Severus. The splendour of this school, which preserved in the East the language and jurisprudence of the Romans, may be computed to have lasted from the third to the middle of the sixth century (*Gibbon*, ch. xvii. 2, and xliii. 2).

When the Saracens overran Syria, Beyrout fell into their power, and during the wars of the Crusaders it often changed hands. It was captured by Baldwin I. on April 27, 1100, and was occupied for some time by Saladin. The Druse prince, Fakhr-ed Dîn, made it his residence in 1595, and was instrumental in raising it from the low state into which it had fallen.

In 1840, Beyrout was bombarded by the English, and recaptured for the Turks. After the massacres of 1860 many Christians came and settled here, and from that date the prosperity of Beyrout has been greater than in any previous period of its history. There are scarcely any sights for the traveller to see. The **Bazaar** does not present any of those Oriental features which are so attractive in other Eastern towns. The principal **Mosque** is closed. The only ancient structure is the **Tower** near the harbour. The houses are of semi-European build, and the costumes of semi-European cut.

Beyrout is famous for its missionary and philanthropic institutions, and every traveller will do well to visit them, as they represent a great power which will revolutionise Syria. The town possesses six hospitals (American, French, German, Jesuit, etc.), thirty-eight (Christian) churches, forty-two (Christian) boys' and twenty-five girls' schools, in addition to a large number of mosques and schools for Moslems.

The **Syrian Protestant College** (1866), the Rev. Howard S. Bliss, D.D., President, has departments in Arabic Literature, Mathematics, Natural Sciences, Modern Languages, Commerce, Moral Science, Biblical Archæology and Literature, Medicine, Surgery, Pharmacy, etc.; it has also a Nurses' Training School; it is under the general control of trustees in the United States, where the present funds are invested; but its local affairs are administered by its Faculty.

The College is conducted upon Protestant non-denominational principles, but is open to students of any religion, sect, or nationality who will conform to its regulations.

The sects already represented are the Protestant, Orthodox Greek, Greek Catholic, Latin, Maronite, and Armenian, as well as Jews and Moslems. The whole number of students in 1905-1906 was 769. Direct proselytism is not attempted; but, without endeavouring to force Protestantism upon students of other sects, every effort is made by the personal intercourse of professors and instructors, in the class-room and at other times, and by the general exercises and arrangements of the institutions, to bring each member into contact with the distinctive features of Evangelical truth.

The **Medical Department**, under the management of several professors, is a special feature in connection with the American Mission. Native practitioners have hitherto been grossly ignorant and incompetent.

The School of Medicine furnishes a professional training in accordance with the principles and practice of modern science, and is well attended by students, who receive a four years' training. Students graduating here can now, by a recent arrangement, at the same time obtain the Turkish Government diploma to allow them to practise.

There is in connection with the American Presbyterian Mission a **Printing Press**, which provides an ample and instructive literature, and publishes also a weekly newspaper.

Divine Services every Sunday. For the Presbyterian and Congregational residents in the Anglo-American church

owned by the American Mission, Rev. Dr. G. M. Mackie, pastor; in the Syrian Protestant College for the students and faculty of the College; in the Anglican Church; and for German and French Protestants in the Chapel of the German School.

The **British Syrian Schools**, founded in 1860, include a Normal Training Institution, Day School (Elementary, Infant, Moslem), giving instruction to 680 pupils. Schools for the blind and for cripples, etc., etc. There are six branch schools in the Lebanon, with over 400 pupils.

The **Jews' Mission School** at Beyrout is under the auspices of the Church of Scotland.

There are several **French Institutions**, including an orphanage, day schools, boarding schools, and a college, with a school of medicine, conducted by the Jesuits. The Italian Government supports the **Scuola Reale Italiana Elementare**.

The Germans have an orphanage and school with 130 pupils, and a Protestant Chapel for French and German services. The Prussian Order of St. John supports a beautifully situated hospital near the American College; the Medical Staff is supplied by the Professors of the College Medical School, and the nursing is managed by deaconesses from Kaiserswerth.

EXCURSIONS FROM BEYROUT.

The principal drive or walk is to the Garden of Rustum Pasha, ex-Governor of the Lebanon: a good band plays here on Fridays and Sundays. Other pleasant walks or drives are to the **Pineta**, where a band plays every Friday in the winter time, and to the **Lighthouse**. A charming excursion by boat may be made to the **Pigeons' Grottoes**, above which the hill commands an extensive and beautiful view.

The principal excursion, and one which ought not on any account to be omitted, is to the **Dog River**. The monuments here (dating between 1300 and 670 B.C.) are the oldest historic remains in Southern Syria. The journey may be made by carriage ($7\frac{1}{2}$ miles), by railway, or by boat, but as it is sometimes difficult to make the return journey by boat, it should not be attempted if time be pressing. On the road will be seen an old building called the Chapel of St. George, where tradition states he slew the dragon. **Nahr-el-Kelb** (Dog River) rises in Sannîn, and is so named from a tradition.

that when a foe approached, a dog, hewn in the rock, gave an alarm by barking. It was thrown into the sea, but by whom is not apparent, and a rock is still pointed out as "the Dog." The great interest of this spot is not, however, so much the river, or the bold promontory which forms its southern bank, as the nine **Sculptures** cut in the face of the rock. Before reaching them, an inscription will be seen, from which it is ascertained that the rocky pass was cut by order of the Emperor Marcus Aurelius Antoninus, who is here designated Germanicus, and this fixes the date when the road was constructed as between the years 176 and 180 A.D. The sculptures, nine in number, are three Egyptian and six Assyrian. One of the former is dedicated to Phthah, the god of Memphis; another to Ra, the Sun-god; the third records certain expeditions of Rameses II. The Assyrian sculptures are much defaced, but bear the names of Assur Risisi (1150 B.C.), Tiglath Pileser, Shalmaneser, and Sennacherib (702 B.C.): on the last is a low relief of Esarhaddon (670 B.C.), with emblems of the planets beside the head, and forty lines of defaced cuneiform writing across the body (6 ft. 2 in. high). A broken text of Nebuchadnezzar was also found hard by.

There are other excursions from Beyrout:—1. To **Deir el Kal'ah**, where there is a monastery 2,200 feet above the sea level; a guide is necessary. 2. To **Baabda**, about seven miles from Beyrout. The journey may be made by carriage or by train. It is the seat of Government of the Lebanon. There is a garrison and an Emir's castle, very picturesquely situated, and from which there is a famous view.

Beyrout to Ba'albek and Damascus.

There is only one passenger train in each direction daily—from Beyrout at 7 a.m., reaching Damascus (Beramké) at 4.0 p.m., and (Midân) at 4.25 p.m., and from Damascus (Midân) at 8.0 a.m., and (Beramké) at 8.30 a.m., arriving at Beyrout 5.13 p.m. (*see* time tables). Time table subject to alterations.

The railway runs nearly parallel with the old diligence road as far as Shtôra. It is a narrow gauge line with (in sections) the rack and pinion system. Leaving Beyrout the line crosses the Tripoli road by a viaduct, turns south along the *Nahr Beyrout*, and soon after crossing the carriage road the rack and pinion system is brought into use at **El Hadeth**, and is

continued almost entirely to **Baabda**, **Jemhur**, **'Areiya** (pretty views), **'Aleih**, **Behamdûn**, and **'Ain Sôfar** (a favourite summer residence of the wealthy people of Beyrout), where the pleasant green vegetation ceases, and tunnels are gone through to **Murâd**, where the line attains its highest Lebanon level, nearly 5,000 feet. Still using the rack and pinion, the railway descends several miles to El-Mrêjât (mountain views), and el-Jedeideh, where the rack and pinion system ends.

In six miles the train reaches **El Mu'allaka**, thirty-five miles, and five hours from Beyrout. El Mu'allaka is the railway station for the large village of Zahleh, where there is a station of the American Presbyterian Mission and a Jesuit settlement. Here those preferring to visit Ba'albek by carriage may secure conveyances. The line continues in an easterly direction, and traverses the broad valley of **El Bikâ'a**, between the Lebanon and the Anti-Libanus. At the next station, **Reyâk**, is the junction with the line to **Ba'albek**, Homs, Hama, and Aleppo; but although the three last-named towns are populous, there is little to interest tourists. Passengers for these places stop here half an hour for lunch at the buffet. The journey from Reyâk to Ba'albek, occupying about an hour, is through a fertile plain.

Ba'albek.

Hotel.—Grand New Hotel, comfortable, and sanitary arrangements good.

Ba'albek is the Heliopolis of the Greeks and Romans, celebrated for its sun-worship, in the temple which was one of the wonders of the world, and built by the Emperor Elagabalus, son of Julia of Emesa (north of Ba'albek), about 218–222 A.D. There is an inscription in the grand portico of the Temple still existing, which has been translated thus: "To the great gods of Heliopolis. For the safety of the Lord Ant. Pius Aug., and of Julia Aug., the mother of our lord, the Castra (and) Senate devoted to the sovereigns (caused) the capitals of the columns of Antoninus, whilst in the air, (to be) embossed with gold at its own expense" (Elagabalus, as Emperor, took the name of Antoninus).

John Malala, of Antioch, a writer of the seventh century, states that "Ælius Antoninus Pius built at Heliopolis of Phœnicia, in Lebanon, a great temple to Jupiter, which was one of the wonders of the world."

From the expression of the inscription, "To the great *gods* of Heliopolis," it would appear that the Great Temple was originally a Pantheon. Coins of early date show that there were two temples at Ba'albek—the greater one corresponding with the Pantheon, and the lesser with the temple which was probably the Temple of Baal. In consequence of his Syrian mother, Elagabalus showed favour to many Syrian cities, including Emesa, his birthplace. In the fifth century, Macrobius states that "the image worshipped at Heliopolis in Syria, was brought from Heliopolis in Egypt." While the Romans possessed Syria, they held the place as sacred, but dedicated it specially, though not exclusively, to the worship of Jupiter. In the time of Constantine these false worshipers were abolished, and a Basilica was erected here by Theodosius I., about 390 A.D. In the latter ages the Moslems obtained possession and turned the temples into fortresses, and by degrees the city fell into its present mass of ruins.

[*A tax is imposed by the Turkish authorities on all travellers visiting the ruins, as well as on the dragoman accompanying them*].

The Acropolis of Ba'albek.—"Three temples rose on this Acropolis: a Circular Temple . . . a Temple of Jupiter, which has preserved a great part of its portico, and its cella quite entire, with its architrave ornate to excess, its fluted columns, and a rich profusion of decoration; and a Temple of the Sun, the remains of which clearly indicate its former grandeur. A peristyle led to a vast hexagon surrounded by niches and columns; a large square court conducted to the sanctuary. To this edifice belonged the five splendid pillars which rear to such an astonishing height an enormous mass of stone, as finely carved as if designed for a temple of miniature proportions.

"The peculiar characteristic of this architecture is precisely this combination of the immense and the graceful, of Cyclopean vastness with the refined elegance of an art already in its decadence, but still in possession of most marvellous processes. Nowhere is the Corinthian acanthus carved with more delicacy than on these gigantic blocks. . . .

"While the five pillars of the cella of the Great Temple rear themselves grandly to the eye, the earth around the foot of the isolated columns still standing is strewn with enormous *débris*, which forms a magnificent pell-mell, displaying all imaginable forms of Grecian architecture,

"Spring casts the garland of her perpetual youth over this thrice-dead past—a smiling irony ; camels and sheep graze on the grass which grows over columns and capitals. Picture the white chain of Libanus looking down on this overthrown city ; embrace in one comprehensive glance of thought all the contrasts blended here, and the thrilling effect of such a scene will be understood."—(*Pressensé*.)

Entering the ruins by a breach in the wall, we find ourselves in a large **Court**, seventy yards long by about eighty-five wide ; it is in the form of a hexagon, with here and there rectangular recesses in the wall, each with columns in front. A handsome portal led west from this hexagon into the **Great Court**, about a hundred and fifty yards long by a hundred and twenty-five wide, in the centre of which stood the Christian Basilica, while around were rectangular recesses, called by the Romans *Exedrae*. Shell-domed niches, and others with remarkably ornate decorations, adorned the walls. It will be observed that the chambers on one side are an exact repetition of the chambers on the other. West of this great court the principal temple of Ba'albek reared its head.

The **Great Temple of the Sun** is now but a mass of ruins ; it was peristyle, *i.e.*, a temple with columns all round it, but of these **six columns** only remain : these are seen as soon as the traveller sights Ba'albek, and they will be gazed upon with unwearying delight as long as he remains here. They are about seventy-five feet in height, with Corinthian capitals, and support a frieze. The Arabs have ruthlessly hacked them, for the purpose of securing the lead cramps, and have done so much damage that recent visitors, practical architects, have prophesied the speedy fall of the last remains of, perhaps, the finest temple in the world. Originally there were seventeen columns on either side of the temple, and ten at either end, fifty-four in all ; the building enclosed by them being two hundred and ninety feet long by a hundred and sixty broad. All round there are masses of broken columns and *débris*.

Turning now to the left, we reach the **Temple of Bacchus**, which stands on a level lower than that of the Great Temple. There is nothing finer in all Syria than this magnificent and well-preserved ruin. It was surrounded (except on the east) by a colonnade, with an arched roof, carved—as at Palmyra—with geometrical designs and busts. Nineteen out of the forty-six columns with which it was formerly adorned remain ; they

are each sixty-five feet high, including base and capital, and six feet three inches in diameter. One of these columns on the south has fallen against the cella, in which position it has remained for more than a century ; the capitals and entablatures of the columns, and the friezes round them, are exquisitely executed.

Probably the most interesting and beautiful part of the whole structure is the **Portal of the Temple**. Incredible as it may appear, the door-posts are monoliths, ornamented most richly with foliage and genii. The lintel is of three stones, and on the lower side is the figure of the eagle. Beside the portal there is a spiral staircase, by means of which a journey may be made upon the walls. The cella, about a hundred feet by seventy, is exceedingly rich in ornamentation ; eight fluted half-columns on either side. All the details of this wonderful building deserve minute inspection. A walk round **the walls** should not on any account be omitted ; and the substructure, with its large masonry, is as wonderful as the Temple itself. All the masonry of the outer wall is prodigious in its dimensions ; but the marvel of marvels is the western wall, where are **Three Stones**, perhaps the largest ever used in architecture. One stone measures sixty-four feet long, another sixty-three feet eight inches, and a third sixty-three feet ; each is thirteen feet high ; and they have been placed in the wall at a height of twenty feet above the ground. They have often been supposed to be Phœnician, but they stand on masonry like that of the other walls, which often is marked with Greek masons' marks. How they were raised is a problem which the science of our own day explains by the unlimited labour at command, and by the Roman mechanical arrangements for distributing weight among a number of carriers.

The **Circular Temple** is close to the modern village. It is a gem in its exterior, but has nothing remarkable inside. Eight Corinthian columns, each a monolith, surround it, while a richly executed frieze of flowers adorns the wall of the cella. The entablature is heavily laden with decoration. As late as a century ago, Christians of the Greek Church worshipped here. It was dedicated to St. Barbara, and a cross is painted on the wall.

A traveller passing through Palestine has thus described his impressions : " There are many things to wonder at and admire in Ba'albek. One never wearies of gazing upon those

graceful ruins, beautiful from every aspect and in every light ; but it is not 'on holy ground' that we are standing, and with the influences upon us which the ruins of Palestine have created, we forget the might of Phœnician strength, the poetry of Grecian architecture, the pomp of Roman power, and sigh to think that all this magnificence was pride, this worship pagan, and all this skill and grace and beauty defiled by voluptuous and soul-destroying sin. I climbed a wall and sat upon a richly-sculptured parapet, watching the sunset. To the left was Hermon, to the right Lebanon, and at my feet the whole vast area of ruins. It was an hour full of suggestion, and one could not fail to trace how the word of the Lord was receiving its fulfilment ; how the false systems were lying in the dust and darkness, while His own prophetic proclamation was gaining daily new force and power : 'I am the light of the world.'"

Ba'albek to Damascus.

To reach Damascus from Ba'albek it is necessary to return to Reyâk junction (*see* p. 212), where carriages are changed. The line now enters the Anti-Libanus, and for several miles traverses the *Wâdy Yahfûfeh* amidst plane-trees, oaks, and wild roses to **Yahfûfeh**, a little beyond which it turns south between two ridges of the Anti-Libanus to **Surghâyâ**, the highest point of the line, then descends south-west to **Ez-Zebedâny**, a town of some 3,000 inhabitants, surrounded by luxurious vegetation, and famous for its grapes and apples. The plain through which the train passes is richly cultivated, and abounds in gardens laden with walnut-, apricot-, and apple-trees.

Ten miles beyond Ez-Zebedâny, the line crosses the *Barada*, and reaches **Sûk Wâdy Barada** (the site of the ancient Abila of Lysanias), a village surrounded by orchards, with many rock tombs, the ruins of a temple, and the remains of an aqueduct. A spot is pointed out on the south where, according to Moslem tradition, Cain (Kâbil) slew Abel (Hâbil) (p. 218).

Proceeding south-east, the next station is *Deir Kânûn* and then 'Ain **Fijeh**, the beautiful clear spring, one of the sources of the Barada, bursting from caverns, above which are huge blocks of stone, the remains of an old temple. From 'Ain **Fijeh**, the railway follows the river for several miles to *El-Judeideh* and *El-Hami*, then crosses the carriage road to

Dummar, a pleasant village with many villas, one of these being the villa of the celebrated Algerian 'Abd-el-Kâder, who, when captured by the French, was allowed to reside near Damascus, and who, with his Moorish followers, did such good service to the Christians in the terrible massacres of 1860 (*see* p. 221).

The journey is now nearly over: the minarets and city of Damascus come into view, and the train arrives at **Damascus, Beramké Station**, where, the hotels being on this side of the city, most travellers alight, but the train continues a mile and a half further to the principal station of **Damascus** at the **Midân**.

DAMASCUS

Hotel.—Grand New Victoria, situated near the Beramké Station. Well furnished. Good cuisine and service. Sanitary arrangements excellent.

Railway Stations.—(1) The Midân, or principal station for the line to Beyrout and to El-Mezerib, is situated in the suburb of the Midân. (2) The Beramké Station, convenient for the trains in both directions, is near the hotels, and the Place du Serai, to the west of the town. (3) *There will shortly be a new station (Hedjaz Railway) on the site of the old diligence station opposite the Hotel Victoria.* The present Damascus terminus of the Hedjaz Railway is at El-Kadem, near the Midân Station.

English Consul.—George P. Devey, Esq., in the Moslem Quarter.

American Consular Agent.—Nasif Meshâka, in the Christian Quarter.

English Physicians.—Dr. Frank J. Mackinnon and Dr. Crow.

Post and Telegraph Office (International), in the square by the Serai.

Electric Tramway and Lighting.—Rails have now been laid and poles set up from Sâlahîyeh (*see* p. 233) to the Midân (p. 232) for electric trams (passing the Hotel Victoria), and the necessary wires and poles installed for lighting the city by electricity. The motive power is to be furnished by the waterfall of Barada at El Tequieh, near the village of Sûk Wâdy Barada. It is expected that the cars will be running and the electric light in operation by January, 1907. Damascus will be the first city in Turkish territory to possess these advantages.

Baths.—Hammâm-el-Kishâni, in the Sûk-el-Harîr, is the largest and best. Other baths are also famed for their magnificence.

Bazaars.—The streets and bazaars should be explored on foot (*see p. 221*).

Damascus is a very ancient city (Josephus makes it older than Abraham). For the traditions of the events in the infancy of the human race, which are supposed to have happened in its vicinity, see *Pococke*, ii. 115, 116. The story that the murder of Abel took place here is alluded to by Shakespeare (*I. King Henry VI.*, i. 3).

Winchester. Nay, stand thou back, I will not budge a foot ;
This be Damascus, be thou cursed Cain,
To slay thy brother Abel, if thou wilt.

Its fame begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. While Babylon is a heap in the desert, it remains what it is called in the prophecies of Isaiah—"the head of Syria" (Isa. vii. 8). Abraham's steward was (according to our translation) "Eliezer of Damascus" (Gen. xv. 2), and the limit of his warlike expedition in the rescue of Lot was "Hobah, which *is* on the left hand [*i.e.*, north] of Damascus" (Gen. xiv. 15).

How important a place it was in the flourishing period of the Jewish monarchy, we know from the garrisons which David placed there (2 Sam. viii. 6 ; 1 Chron. xviii. 6), and from the opposition it presented to Solomon (1 Kings xi. 24). The history of Naaman and the Hebrew captive, of Elisha and Gehazi, and of the proud preference of its fresh rivers to the waters of Israel, is familiar to every one. And how close its relations continued to be with the Jews we know from the chronicles of Jeroboam and Ahaz, and the prophecies of Isaiah and Amos (*see* 2 Kings xiv. 28, xvi. 9, 10 ; 2 Chron. xxiv. 23, xxviii. 5-23 ; Isa. vii. 8 ; Amos i. 3-5).

Its mercantile greatness is indicated by Ezekiel in the remarkable words addressed to Tyre. (The port of Beyrout is now to Damascus what Tyre was of old.) "Syria *was* thy merchant by reason of the multitude of the wares of thy making : they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate."
"Damascus *was* thy merchant in the multitude of the wares

of thy making, for the multitude of all riches ; in the wine of Helbon, and white wool " (Ezek. xxvii. 16, 18). It is noticed, about 1600 B.C., as conquered by Thothmes III. of Egypt, and by the Amorites a century later, on extant inscriptions. Leaving the Jewish annals, we might follow its history through 270 years, from the time when Alexander sent Parmenio to take it, while the conqueror himself was besieging Tyre (*Quintus Curtius*, iii. 13 ; iv. 1 ; *Arrian*, ii. 11), and down to its occupation by Pompey in 64 B.C. Its relative importance was not so great when it was under a Western power, like that of the Seleucids or the Romans ; hence we find it less frequently mentioned than we might expect in Greek and Roman writers. This arose from the building of Antioch and other cities in Northern Syria. The letters of Julian the Apostate describe it as "the eye of the East," and for a century it was the residence of the Ommiyah Caliphs, and the metropolis of the Mohammedan world. Its fame was mingled with that of Saladin and Tamerlane. In our own days, the praise of its beauty is celebrated by every traveller from Europe. It is evident, to use the words of Lamartine, that, like Constantinople, it was a "predestined capital." Nor is it difficult to explain why its freshness has never faded through all this series of vicissitudes and wars.

Among the rocks and brushwood at the base of Anti-Libanus are the fountains of a copious and perennial stream, which, after passing Damascus and running a course of no great distance to the east, loses itself in a desert lake. But before it reaches its dreary boundary, it has distributed its channels over the intermediate space, and left a wide area behind it rich with prolific vegetation. These are the "rivers of Damascus" which Naaman, not unnaturally, preferred to all the "waters of Israel" (2 Kings v. 12).

By Greek writers, the stream (Bible Abana) is called Chrysorrhoas (*Strabo*, xvi. 2 ; *Ptolem.*, v. 15-19. See *Pliny*, *H. N.*, v. 16), or "the river of gold." And this stream is the inestimable unexhausted treasure of Damascus. "The habitations of men must always have been gathered round it, as the Nile has inevitably attracted an immemorial population to its banks. The desert is a fortification round Damascus. The river is its life. It is drawn out into watercourses, and spread in all directions. For miles around it is a wilderness of gardens—gardens with roses among the tangled shrubberies, and with fruit on the branches overhead. Everywhere among

the trees the murmur of unseen rivulets is heard. Even in the city, which is in the midst of the gardens, the clear rushing of the current is a perpetual refreshment. Every (large) dwelling has its fountain; and at night, when the sun has set behind Mount Lebanon, the lights of the city are seen flashing on the waters" (*Conybeare and Howson's Life and Epistles of St. Paul*).

Damascus remains the true type of an Oriental city. Caravans come and go from Bagdad and Mecca, as of old; merchants sit and smoke over their costly bales in dim bazaars; drowsy groups sip their coffee in kiosks overhanging the river; and all the picturesque costumes of the East mingle in the streets. The **first view** of the town from one of the neighbouring ridges is like a vision of the earthly paradise. Marble minarets, domes, massive towers, and terraces of level roofs rise out of a sea of foliage, the white buildings, shining with ivory softness through the broad, dark clumps of verdure, which, miles in depth and leagues in circuit, girdle the city, making it, as the people love to say, a pearl set in emeralds. It is a wilderness of bloom and fragrance and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green, sweet with roses and jasmine blossom, and alive with babbling rivulets. And close up to the edge of the gardens comes the yellow desert, and around it are the bare mountains, with the snowy crest of Hermon standing like a sentinel with shining helmet, on the west—"the tower of Lebanon which looketh toward Damascus."

The **Biblical Allusions** to Damascus are very numerous. After the reference to it in the time of Abraham (Gen. xiv. 15) (p. 218), the next important notice is found in 2 Sam. viii. 5. "And when the Syrians of Damascus came to succour Hadad-ezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David." For an account of the battles between the kings of Judah and Israel and the kings of Damascus, see 2 Kings vi., vii., viii., xiii., xiv., xv., xvi.; 1 Chron. xviii. 5, 6. The prophetic utterances concerning the city are chiefly Isa. xvii.; Amos i. 3-5; Jer. xlix. 23-27. In 732 B.C. Damascus was taken by the Assyrians under Tiglath Pileser. The inhabitants were impaled and the trees cut down. In the New Testament it will be remembered that St. Paul was converted on his way hither (Acts ix.), and that when "the governor under Aretas the king

kept the city of the Damascenes with a garrison" (2 Cor. xi. 32), and sought to apprehend Paul, he was let down in a basket through a window and escaped (ver. 33). There is no doubt that there were many synagogues here, for St. Paul, when he went to the high priest, "desired of him letters to Damascus to the synagogues" (Acts ix. 1, 2). During the residence of Paul here "he preached Christ in the synagogues, that he is the Son of God . . . and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts ix. 20-22). Christianity flourished here extensively in the time of Constantine, but the city was never conquered by the Crusaders.

The **population** of Damascus has been variously estimated; in round numbers it may be taken as about two hundred and forty thousand, of whom about two hundred thousand are Moslems, six thousand Jews, thirty thousand Greeks and Syrians, three thousand Maronites, and one thousand Armenians, Latins, and Protestants. The Mohammedans of Damascus are notorious for their fanaticism; and the horrible massacre of July, 1860, when they fell upon the Christians and slaughtered six thousand of them in the streets, and burnt the quarter of the city they inhabited, is still fresh in memory (*see p. 217*).

Several days should be devoted by every traveller to this remarkable city.

The Bazaars

of Damascus are celebrated all the world over, and will interest the traveller as long as he stays in the city; for here, every day, and at all hours of the day, there is an assemblage of people such as probably cannot be seen by tourists in any other bazaar in the East. Although Cairo contains a much larger population than Damascus, its bazaars are by no means so extensive or imposing.

The bazaars are in long avenues, roofed over; not miscellaneous shops, but each bazaar devoted to some special trade or manufacture. There is the **Saddlers' Bazaar**, where the gay but uncomfortable Syrian saddles may be seen in all their varieties, and any useful articles connected with saddlery purchased. The **Silk Bazaar**—where English travellers generally linger to inspect the gorgeous robes of Damascene work, and to purchase at least one of those gay head-dresses (*Keffiyeh*) which charmed them so often in Palestine—is very

attractive. There are a variety of specialities to be obtained here, such as worked table-cloths ; the Bedouin '*Abayeh* ; silk scarfs, and elegant tobacco-pouches. The **Old Clothes Bazaar**, where second-hand clothes and other articles are sold by auction, is a centre of attraction, and there is generally a great deal of amusement to be made out of a visit. The **Fez Bazaar** should be visited, as it will reveal all the arts and mysteries of turbans, caps worn under the fez, and Oriental headgear. The **Greek Bazaar** is one of the most attractive, as here antiquities of all kinds are sold, and "Damascus blades" may be bought to the usual disadvantage. Some are really exceedingly pretty, the handles being wrought with all kinds of cunning workmanship. The "coffee sets" sold here are very choice ; the cups are so small that the contents of five or six of them would only fill an ordinary English coffee-cup. These little vessels are beautifully painted, and are fitted into delicately carved, thin, metallic receivers for handing to guests. In the **Silversmiths' Bazaar** beautiful filigree work may be seen in course of manufacture.

In addition to these there is the **Tobacco Bazaar**, where pipes, mouth-pieces, and such-like things can be obtained ; the **Booksellers' Bazaar**, where none but Mohammedan books are sold ; the **Coppersmiths' Bazaar**, where, if the traveller can endure the noise, he will behold some wonderful dishes and culinary utensils ; the **Boot and Shoe Bazaar**, where, as in Constantinople, richly decorated slippers and shoes can be obtained, and the yellow leather slippers, which ladies are fond of possessing on account of their softness. Without minutely describing them in detail, it may be said that there are bazaars for every branch of trade and manufacture, and that the traveller may purchase anything he may require, from a shoe latchet to a camel.

On Friday, the Market Day, the crowds are enormous, and then the "eye of the East" is to be seen to the best advantage. Then, and on other days, there will be seen Persians in gorgeous silks, Nubians in black and white, Greeks in national costume ; Jews with ringlets and without, Bedouins of the desert, pilgrims *en route* to Mecca—a marvellous medley, not to be seen anywhere else. The hubbub is generally terrific. "Now way must be made for some grandee ; now a string of camels drives the crowd into a mass, or a party of midshipmen just arrived from Beyrout rush through the bazaars on fleet donkeys, scattering sherbet stalls as they pass. And in the midst of

it all, the richly robed merchants sit on the sills of their shops smoking their tchibouks and sipping coffee with the most consummate indifference." In addition to the Bazaars, travellers will be interested in visiting the **Khâns**, where wholesale trade is carried on. They are for the most part owned by wealthy merchants, and the carpets of Persia, the muslins of India, the prints of Manchester, etc., etc., form the stock-in-trade.

Some **Shops** are devoted to water-coolers and earthenware, some are especially worth visiting for attar of roses. Bakers' shops are filled with thin, warm, flat bread, and cakes; the confectioners' with every variety of coloured sweetmeat and pleasant beverages, iced with snow from Hermon; the butchers' shops, though less tempting, are curious from the way in which the meat is cut up and exposed for sale. The **Restaurants** are numerous, and are to be found in the neighbourhood of the bazaars. Every traveller interested in these matters should test a Damascene cutlet, a dish or two of vegetables, and some of the pastry, which usually abounds in a richly coloured sauce. The Baths are interesting, but not available to tourists as a rule.

The **street vendors** go about in legions; lemonade, raisin water, liquorice water, fruits, pistachio nuts—in short, everything that can be hawked about is sold in the streets; the cries of the sellers are amusing, and, when interpreted, to a certain extent instructive. The bread boy cries, "O Allah! who sustaineth us, send trade!" the drink-seller cries, "Oh, cheer thine heart!" as he rattles his copper cups in his hand; and so on.

A day or two at least may be spent in wandering about the streets and bazaars.

Instead of describing how certain walks in and around Damascus may be made, and giving directions which few travellers follow, the places of principal interest will be described, and the dragoman will give the best practical information as to the order in which they should be seen according to the time at the disposal of the traveller.

The Great Mosque.

The Mosque was destroyed by fire in 1893, but restored four years later. (See *Quarterly Statement*, Palestine Exploration Fund, October, 1897.) The church stood in the midst of a

spacious quadrangle measuring 1,000 feet north and south by 1,300 feet east and west, or rather less than the area of the Haram at Jerusalem. It is entered by gates on east and west. It has been pointed out by good authorities that this building, so venerated by the followers of the Prophet, exhibits three distinct styles of architecture, marking three great epochs in its history, and proclaiming the three great dynasties that had successively possessed it. First of all it had been a heathen temple, and its massive stones and beautiful gates proclaim Grecian or Roman architecture. When the decaying Roman Empire was divided into two great rival dominions of West and East, and the Power on the banks of the Tiber was outshone by the Power on the shores of the Bosphorus, Damascus owned the sway of the Greek Empire at Constantinople, and, after Constantine had embraced Christianity, the temple, which had been sacred to Jupiter, became sacred to Jesus, and was dedicated to John the Baptist by the Emperor Theodosius in 379 A.D. We know that the Christian faith immediately after the apostolic age advanced rapidly in Damascus ; for Church history informs us that, at the Council of Nice, A.D. 325, convened to pronounce an authoritative opinion on the question of the Divinity of Christ, as raised by the Arian controversy, its metropolitan bishop attended with seven of his suffragans. Some years ago, a Greek inscription was found on a large stone at one of the gates, to the following effect : " This church of the blessed John Baptist was restored by Arcadius, the son of Theodosius." Arcadius ascended the throne A.D. 395, seventy years after the establishment of Christianity by Constantine. His father, Theodosius, is well known to have exerted all his power to extirpate heathen worship from every part of the empire. During his reign the temple at Damascus may have been pillaged and partly ruined. His son restored it, dedicated it to the worship of the true God, and caused a noble inscription to be placed above the south door of the church. There it still stands, as if in defiance of the Crescent that has usurped the place of the Cross, and as if prophetic of the day when Jesus shall reign over the hearts of the Damascenes :—

" Thy kingdom, O Christ, *is* a kingdom of all ages [that is, an everlasting kingdom], and thy dominion lasts throughout all generations" (Psa. cxlv. 13).

It is strange that Moslem fanaticism should have allowed such an inscription to remain upon a gate of their consecrated

mosque, which sounds so like a protestation against their usurpation of the place ; but the Greek text is not intelligible to the Arabs.

For nearly three centuries the building continued to be a cathedral church for Syria, while Christianity was predominant in the land. When at last the city fell into the hands of the Moslems, partly by treaty and partly by treachery (A.D. 634), the church was equally divided between the followers of Christ and the followers of the Prophet. "On the accession of Walid, the sixth khalif of the Omeiyades (A.D. 705), the whole church was demanded by the Moslems. The Christians refused and showed that, by the terms of the original treaty, their rights were solemnly guaranteed to them. But Moslem policy, then as crooked as it is still, found an easy mode of evading inconvenient treaties, and the poor Christians were compelled to submit. The khalif immediately entered the church with guards, and ordered them to remove or destroy every vestige of Christian worship. Standing on the great altar, Walid himself directed the work of spoliation. Seeing his position, one of his followers, more superstitious or more timid than the rest, thus addressed him : 'Prince of the Faithful, I tremble for your safety. The power of that image against which you stand may be exerted against you.' 'Fear not for me,' replied the proud Moslem, 'for the first spot on which I shall lay my battle-axe will be that image's head.' Thus saying, he lifted his weapon and dashed the idol to pieces. The Christians raised a cry of horror, but their voices were drowned in the triumphant shout, 'Ullahu Akbâr.' Having thus obtained possession, Walid spared neither time nor expense in decorating the building. He made it the most magnificent mosque in his wide dominions. And even now, neglected and shattered as it is, it has few equals in the Mohammedan Empire" (*Fergusson's Sacred and Continental Scenes*).

The mosque and its court to the north (about 500 feet east and west by 300 north and south) appear to be on the site of the older church. Its west wall is ancient, but the dome and most of the walls are early Arab work.

There were many things to see in the mosque and Haram. The entrance *archway* on the west is antique and of very beautiful workmanship. The **interior** of the mosque was impressive, with nave and aisles supported by columns. In the transept is a "chapel," said to contain the **Head of John**

the Baptist, also said to have been found in the crypt of the church. The glass mosaics outside on the north wall are at least as old as the tenth century A.D.

The **Court** is spacious, and contains in the centre a marble fountain, where the worshippers perform their ablutions before entering the mosque. Cloisters surround the court. In the western part is the "Dome of the Books": here in 1900 were found some valuable Syriac and Cufic documents in three boxes. Among them was a series of ten books, written in beautiful gilt Cufic, beginning with the smallest sized Koran ever seen, and ending in one as large as the one in the native library in Cairo. Some of the parchments—more, perhaps, than 1,000 years old—have been photographed and the originals sent to Constantinople. Little remains of the church except the south door, which was a triple entrance with arched niches, recalling the style of the Golden Gate at Jerusalem. It is only visible from outside.

The Church was apparently 300 feet wide north and south, but its length cannot be stated, as the apse to the east was destroyed by the Moslems.

There are **three Minarets** to the mosque, and it is usual to ascend one at least. The **Minaret of the Bride**, *Mādhinet-el-'Arūs*, commands the best view. It is ascended by 160 steps. The **view** is magnificent. The traveller looks down upon the gardens of Damascus, a perfect fairyland, and sees the silver threads of Barada running like a network through the city and plain, and gazes upon the wonderful city crowded with a dense population, with here a cluster of mud huts, side by side with gaily painted dwellings, with marble courts and fountains, and every appearance of Oriental magnificence; and all around the bristling minarets of mosques, and the chief buildings and places of interest. The **Minaret of Jesus**, *Mādhinet Isa*, is so named from a legend that when Jesus comes to judge the world, He will descend first to this minaret.

This mosque may, and, tradition affirms, does, speak of a very ancient worship; and it is highly probable that this was the site of the Temple of Rimmon, the god worshipped by the Syrians. If so, it was here, perhaps, that Naaman deposited his "two mules' burden of earth," and reared his own altar.

In the story recorded in 2 Kings v., as soon as he is healed, the captain of the host of the king of Syria says: "Behold, now I know that *there is* no God in all the earth, but in Israel" (ver. 15); and he makes the following strange request:

"Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing" (vers. 17, 18).

It was probably in this temple that King Ahaz saw the altar, which he had reproduced in Jerusalem. "And king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon" (2 Kings xvi. 10-12).

The **Castle**, or Citadel, is an imposing-looking building, and one of the most prominent objects from a distance. It is a large quadrangular structure, rebuilt in 1219, and is surrounded by a moat. The strength of the walls is increased by the twelve towers, which are supposed to be ancient. Some curious weapons are preserved here, and also the sacred tent carried in the pilgrimage to Mecca; but travellers are very rarely allowed access to the castle further than to the great quadrangle. The stones of the upper part were removed in 1895 to build new barracks. The castle is noticed as early as 1193, in the life of Saladin.

The "**Street called Straight**," which the traveller will doubtless traverse from one end to the other, is perhaps the street referred to in the New Testament. It is not architecturally beautiful, nor is it actually straight, but all along its course traces have been found of the colonnade with which it was formerly adorned. It is a good English mile in length, and runs right across the city from west to east. Formerly it was much wider than it is at the present time. It still bears the name *Derb-el-Mustakim* ("Road made straight").

In walking along this street, with an occasional short *détour* to right and left, the principal sights of the city may be seen.

The **Christian Quarter**, so memorable for the terrible scenes of 1860, still bears traces of those events. The churches, which were then destroyed, have been rebuilt. The story of the massacre is too long to tell in detail—how petty persecutions led to more serious ones, and how at last the storm which had been brewing burst with fearful violence. Colonel Churchill has told the story very graphically, and the traveller will like to read some of the details as told by him. By sunset on the terrible 9th of July the whole Christian Quarter was in flames; the water supplies were cut off, and miserable thousands were hemmed in by a hopeless enclosure of fire and steel. “No sooner had Abd-el-Kader”—who was then in Damascus—“gained intelligence of the frightful disaster than he sent out his faithful Algerines into the Christian Quarter with orders to rescue all the wretched sufferers they could meet. Hundreds were safely escorted to his house before dark. Many rushed to the British Consulate. As night advanced, fresh hordes of marauders—Kurds, Arabs, Druses—entered the city and swelled the furious mob of fanatics, who now, glutted with spoil, began to cry out for blood. The dreadful work then began. All through that awful night and the whole of the following day the pitiless massacre went on. To attempt to detail all the atrocities that were committed would be repugnant to the feelings and useless. . . . Hundreds disappeared, hurried away to distant parts of the surrounding country, where they were instantly married to Mohammedans. Men of all ages, from the boy to the old man, were forced to apostatise, were circumcised on the spot, in derision, and then put to death. The churches and convents, which in the first paroxysm of terror had been filled to suffocation, presented piles of corpses, mixed up promiscuously with the wounded and those only half dead, whose last agonies were endured amidst flaming beams and calcined blocks of stone falling upon them with earthquake shock. The thoroughfares were choked with the slain. To say that the Turks took no means whatever to stay this huge deluge of massacre and fire would be superfluous. They connived at it; they instigated it; they ordered it; they shared in it. Abd-el-Kader alone stood between the living and the dead. Fast as his Algerines brought in those whom he had rescued, he reassured them, consoled them, fed them. He had himself gone out and brought in numbers personally. Forming them into detached parties, he forwarded them under suc-

cessive guards to the castle. There, as the terrific day closed in, nearly twelve thousand, of all ages and sexes, were collected and huddled together, a fortunate but exhausted retinue, fruits of his untiring exertions. There they remained for weeks, lying on the bare ground without covering, hardly with clothing, exposed to the sun's scorching rays; their rations scantily served out—cucumbers and coarse bread. Lest they might obtain an unreserved repose, the Turkish soldiers kept alarming them with rumours of an approaching irruption, when they would all be given over to the sword.

"Abd-el-Kader himself was now menaced. His house was filled with hundreds of fugitives, European consuls, and native Christians. The Mohammedans, furious at being thus balked of their prey, advanced towards it, declaring they would have them. Informed of the movement, the hero coolly ordered his horse to be saddled, put on his cuirass and helmet, and mounting, drew his sword. His faithful followers formed around him, brave remnant of his old guard, comrades in many a well-fought field, illustrious victors of the Moulala, where, on the 18th of December, 1847, 2,500 men, under his inspiring command, attacked the army of the Emperor of Morocco, 60,000 strong, and entirely defeated it. The fanatics came in sight. Singly he charged into the midst, and drew up. 'Wretches!' he exclaimed, 'is this the way you honour the Prophet? May his curses be upon you! Shame upon you, shame! You will yet live to repent. You think you may do as you please with the Christians, but the day of retribution will come. The Franks will yet turn your mosques into churches. Not a Christian will I give up. They are my brothers. Stand back, or I will give my men the order to fire.' The crowd dispersed. Not a man of that Moslem throng dared raise his voice or lift his arm against the renowned champion of Islam."

Consternation spread throughout Syria, and in every town and village the Christians anticipated a speedy doom. The French and English squadrons, however, were seen off Beyrout, and the French standards were soon waving on the soil. But for the promptitude with which the assistance came, it might have been that the whole Christian race would have been immolated, the impression among the Mohammedans being that the Sultan had issued a decree for extermination of the infidel. The sequel to the story of the massacre is thus told by Colonel Churchill: "Ahmed Pasha,

the governor and military commander of Damascus, convicted on the evidence of a certain Saleh Zeky Bey, a Mohammedan, who boldly came forward and accused him of gross dereliction of duty, and of having, by his cowardice and impotence, caused the massacre, was shot. Three Turkish officers, who were present at the massacre at Hasbeiya (Baal-gad), and a hundred and seventeen individuals—chiefly Bashi-bazouks, police, and wandering characters—met with the same fate. About four hundred of the lower orders were condemned to imprisonment and exile. Of the citizens, fifty-six were hanged. Of the notables, eleven were exiled to Cyprus and Rhodes, and their property sequestered for the time being: it has since been restored to their families. These notables are living in their places of exile with all the comforts and luxuries of life. A sum of about £200,000 was proposed to be levied on the city, which three or four of its principal merchants could furnish alone with ease.

“Such is all the amount of retribution which outraged Christian Europe has been able to obtain for the wanton plundering and burning to the ground of the whole Christian Quarter of Damascus, entailing a loss to that unfortunate community of at least £2,000,000 sterling; for the inhuman, savage, and cold-blooded massacre of 6,000 inoffensive Christians, who possessed no arms whatever; for the ravishing of their wives and daughters; and for the expulsion from their desolated hearths of 20,000 beggared and defenceless victims of Mohammedan rage and fanaticism, whose only crime was, to use the words of the British Consul, ‘that they were the followers of Christ.’”

The **Protestant Mission** of the Irish Presbyterian Church and of the London Jews' Society (Church of England) are in this quarter of the city, and will be visited with interest by all travellers.

The **Jewish Quarter** is reached by crossing the Straight Street from the Christian Quarter. Although mostly very poor indeed, there are some well-to-do residents here, and some of the apartments of their spacious houses are accessible. The Jews have ten synagogues in the city.

Tombs and Mausoleums are to be found in various parts of the city; some of them are very floridly ornamented. The Tomb of Saladin adjoins the Great Mosque, and so also does the Mausoleum of Melek-ed-Dhaher Bibars, one of the most inveterate foes of the Crusaders. It is a fine specimen of

Saracenic architecture. Saladin, however, is recorded to have been originally buried in the west summer-house of the garden of the Castle (*Boha ed Din*, ii. 182).

Mosques abound in Damascus (there are 248 mosques and schools), but there is nothing in them to call for any special mention, as they do not materially differ from mosques elsewhere in Syria and Palestine. One of the most singular and beautiful is the green-tiled mosque, Jâmi'a-es-Senaniyeh, built by Senân Pasha, 1581. There are a great number of mosques in the suburb of the Midân (p. 232).

Gates.—The following gates indicate the circuit of the old walls, and may be visited in the order in which they occur here. It will take best part of a day to make this tour, and visit the places indicated *en route*. The **East Gate** (*Bâb-esh-Shurky*) is a fine specimen of Roman work. At present only one of the side exits of the once imposing Triple gateway is used, but the arch of the central gate and also the southern one still stand, though partly hidden by modern buildings. From this great gateway a street of columns ran right across the city, as may to-day be traced at Jerash, Palmyra, etc. Parts of this great colonnade may still be found built into houses erected where once the street ran. From the mound adjoining the gate there is a celebrated **View**. Turning southward, *i.e.*, to the right, we next reach the closed gate, **Bâb Kisân**—it has been closed for seven hundred years—tradition states that St. Paul was let down through the window in a basket and escaped (p. 232); and near here is a tomb under some trees, said to be the **tomb** of a **Saint George**, who assisted St. Paul to escape, and perished in consequence. The Latins look upon this as the scene of St. Paul's conversion. Half a mile east of the Bâb Kisân is the Christian Cemetery. Buckle, the famous English historian, lies buried here. A short distance from the **Little Gate** (*Bâb-es-Saghîr*) is a Moslem cemetery, where three of the wives of Mohammed lie buried, and many of the great men of the city, warriors and politicians. Here, too, is buried the celebrated historian, Ibn 'Asâker. From a mound in the cemetery the **View** is remarkable. The **Iron Gate** (*Bâb-el-Hadîd*) is close by the Castle (p. 227), and the Serai, now used as a barracks. Between the Gates Bâb-el-Hadîd and **Bâb-el-Faraj**, where the walls are washed by the river, is the Saddlers' Bazaar, and near it is a **large plane-tree**, over forty feet in circumference, with enormous branches; it is well worth seeing. The age of the tree is

uncertain. Following the course of the River Barada, through an interesting and crowded quarter of the suburbs, we next reach the **Bâb-es-Salam** (Gate of Peace), near which is a picturesque millpond and waterfall. Here the river may be crossed, and an interesting path between it and the walls be followed to **Thomas' Gate** (*Bâb Tûma*), said to be named after a Crusader who fought so gallantly as to gain the admiration of the Moslems who slaughtered him. Houses upon the wall will be observed near here, and they will illustrate the story of Rahab, who let down the spies, and of the escape of St. Paul in a basket (p. 231).

The road leaving the city from Bâb Tûma is the main road to Aleppo and Palmyra. About half a mile along the road is the **Victoria Hospital**, belonging to the Edinburgh Medical Mission, well worth a visit.

Returning to the East Gate, the traditional **House of Ananias** and the **House of Naaman** will be pointed out. The latter stands close to a tumble-down mosque. There is appropriateness in this traditional site being a Leper House (2 Kings v.).

The extensive **Suburb of the Midân** consists of a broad, badly paved street, about a mile long, wherein a mixed multitude of folk from all the districts round about, and especially the Haurân, congregate. It is the mart for the great corn-producing regions to the south of Damascus. The mosques here are numerous, and sadly out of repair. The suburb is less interesting for its own sake than for the sight of the people who frequent it.

There are many interesting places to visit in the neighbourhood of Damascus.

EXCURSIONS FROM DAMASCUS

1. **To Jobar.**—The ride is interesting, as the road passes through very beautiful scenery. Jobar is only a Moslem village, not much more than two miles outside the walls. Two or three legends attach to it. First, that the old synagogue, which has been a Jewish pilgrimage place for ages, is the spot where Elijah was fed by the ravens; next, that Elijah here anointed Hazael to be king of Syria. The basis of this legend is in the words, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael

to be king over Syria" (1 Kings xix. 15). The third is, that Jobar corresponds with Hobah, the place to which Abraham drove the kings who had taken Lot prisoner. He "smote them, and pursued them unto Hobah, which *is* on the left hand [*i.e.*, north] of Damascus" (Gen. xiv. 15). In the synagogue at Jobar is an underground chamber, traditionally the home of Elijah. To this spot sick people are brought and there left overnight that they may be cured by the great prophet. (This excursion occupies three-quarters of an hour by carriage each way.)

2. To **Sâlahîyeh** and **Kâsiûn**.—This is a carriage drive through gardens and orchards. The **View** is unique of its kind, and unlike anything else in the world. No one should leave Damascus without seeing it, as only at this spot can the beauty of the city's situation be fully appreciated. Sâlahîyeh has about 7,000 inhabitants, and is a favourite resort of the Damascenes. (To Sâlahîyeh half an hour. Kâsiûn can be reached from Sâlahîyeh either on horseback or on foot in an hour.) At Kâsiûn, a rocky hill close to Sâlahîyeh, the Moslems declare that Abraham had the unity of God revealed to him. Close behind are the barren limestone mountains in the dry and desolate region, than which, says Dean Stanley, the peaks of Sinai are not more sterile. In front is the great sea of verdure, "so that one stands literally between the living and the dead; and the ruined arches of the ancient chapel, which serve as a centre and framework to the prospect and retrospect, still preserve the magnificent story which, whether fact or fiction, is well worthy of this sublime view. Here . . . the prophet is said to have stood whilst yet a camel-driver from Mecca, and, after gazing on the scene below, to have turned away without entering the city. 'Man,' he said, 'can have but one paradise, and my paradise is fixed above!'"

3. To **Saidnâya** and **Helbon** is a two days' journey. (The ride to Saidnâya can be made by carriage in seven hours; the walk up the hill to the Convent occupies fifteen minutes.) The former is celebrated for its ancient Convent of nuns, said to have been erected by Justinian (on a rock above the village), and for a miracle-working image of the Virgin. It is not now shown, but is as old as the thirteenth century, when the Templars used to send the oil, which exuded from the figure, to churches in France, etc. Helbon is in a land of vineyards, and possesses a few very ancient ruins. It lies in a different

direction to Saidnâya, and can only be reached on horseback (five hours' ride from Damascus).

4. To the **Meadow Lakes**, on the east of the city, is an excursion (horseback or carriage) that requires two days for its performance, and is interesting as giving the best impression of the fertile country round about Damascus. The route follows the course of the much-diminished Barada, as it leaves the city, to its final termination in the marshy lakes on the borders of the desert. It is an excursion very rarely taken, and must never be attempted without a guide.

The French Railway.

The Damascus-Mezerîb Railway, 101 kilometres long, is a continuation of the French line from Beyrout to Damascus. By means of this line an interesting day's excursion may be made to the **Haurân** district.

The line has eleven stations *en route*, but of these the only ones of interest to the tourist are *Sunamein* and *El-Mezerîb*.

Sunamein (the ancient *Ære*), two hours by train from Damascus, is a pleasant day's excursion, giving visitors an idea of the ancient cities of Bashan. The houses were built of black basalt, many of them in the best style of Haurân architecture, massive walls, stone doors, and roofs. The remains of an ancient Temple and Church are very interesting, inscriptions relating that the Temple was dedicated to Fortuna.

El-Mezerîb by railway, 63 miles in about five hours; one train in each direction on Sunday, Tuesday, Thursday, and Saturday only in each week (*see* time tables). El-Mezerîb is the residence of the Governor of the Haurân, and the rendezvous of the caravan of pilgrims to and from Mecca.

The Hamidieh Hedjaz Railway (Damascus to Mecca).

It is popularly supposed that progress is almost unknown in the Turkish Empire, but the rapid growth of railways during the last few years should dissipate this idea. The Hedjaz Railway is specially interesting as being exclusively a Turkish project, and although only commenced less than a decade ago, about 700 kilometres have already been completed, and it is still being pushed on rapidly southward with the purpose

of reaching the Holy Cities of Arabia. For the tourist, the only parts of the railway of practical interest are those from Damascus to Ma'an and from Damascus to Haifa *viâ* Derâ'a. There are buffets at Derâ'a, 'Ammân, and Ma'an stations.

I.—Damascus to Derâ'a.

This section is 116 kilometres long, and has ten stations. A new station will shortly be built at Damascus, opposite the Hotel Victoria, on the site of the old diligence station. It leaves the *Midân*, close to the French railway station, and runs almost parallel to the French line as far as *Kisweh*; it then turns slightly eastward until it strikes the *Leja*, a vast mass of congealed lava, 350 miles in extent, which has flowed out upon the plain from some of the now extinct craters of volcanoes in the centre of it, and cooling, has broken up into innumerable cracks and fissures (G. A. Smith's *Historical Geography of the Holy Land*). It is almost worth taking the journey in order to catch a glimpse of this extraordinary region. At Ezra' (Zora), a city typical of this region, the line leaves the region of volcanic rocks and traverses one of the most fertile districts of the *Haurân*.

After passing *Khirbet-el-Kâraby*, the train enters the important junction of Derâ'a (luncheon buffet), about half a mile from the village of that name. This is the ancient Edrei. The village is well worth a visit, both on account of its natural position, surrounded by the deep *Wady-Zêdi*, and also because of its extensive antiquities. There are remains of a wonderful underground city here, but access to it is difficult to obtain.

II.—Derâ'a to Ma'an.

This route is tedious and uninteresting. The line follows the old pilgrim route. A few miles south of Derâ'a (buffet), the line passes along a semi-desert country, and there is little of interest until the *Kal'at-Zerka*, where there is a newly planted settlement of Circassians.

From here to 'Ammân the line follows the valley of the *Zerka* or the Jabbok. The station of 'Ammân (buffet) is nearly half a mile away from the ruins of the ancient city of Rabbah Ammon, among which are built the houses of the large Circassian settlements. From 'Ammân southward it cannot be said that there is any object of interest; the country

becomes more and more pronouncedly desert. The village of *Ma'an* is some forty minutes' ride from the railway station (buffet), and presents little of interest. It is badly supplied with water. Beyond *Ma'an* the railway is finished as far south as *Tebuk*, further south than *Kal'at-el-Madawara*, from which place a branch line is projected to *'Akabah*.

Petra is about seven hours' ride on horseback from *Ma'an*. and the journey, therefore, would appear to be easy of accomplishment, but owing to the difficulty and uncertainty of procuring riding and transport animals and accommodation while at *Ma'an* and *Petra*, tourists who venture to make the excursion to *Petra* from *Ma'an* will undoubtedly encounter a considerable amount of inconvenience, not to say hardship. At present—and until further developments take place in the direction of accommodation being provided at *Ma'an* and *Petra*—the only practical way to visit the ruins at *Petra* is on horseback, camping from, say, *Jerusalem* or *Damascus*, or by making the journey an extension of a Desert Tour from *Egypt* to *Palestine*.

III.—*Derâ'a to Haifa.*

This branch of the *Hamidieh Hedjaz Railway*, 166 kilometres long, is in every way the most important, connecting as it does *Haifa* with *Damascus* by rail. It is in every part far superior to the main line in picturesqueness, and passes throughout its length scenes of the greatest historical interest.

After leaving the plain of the *Haurân* it enters the long and romantically beautiful and wild valley of the *Yarmuk*, the station of special interest in this valley being *El-Hammi*, the site of the Roman hot baths of *Gadara*. Here are the remains of a small Roman amphitheatre as well as of a Roman bath. The chief springs are found on the north or right bank of the river, and the water, which is about 120° F., is impregnated with sulphur. The region is visited in the spring by large numbers of sick persons. From *Umm-Keis* the site of *Gadara* is a few miles distant. From *El-Hammeh* the river enters the *Jordan valley* by a narrow gorge, and touches the *Sea of Galilee* at *Eş-Şemakh*, whence *Tiberias* may be reached by boat.

From the lake the railway turns southward and crosses the *Yarmuk* twice, and then the *Jordan* near the *Jisr el-Majami'a*, where there is a railway station. It then traverses the fertile

plain to **Beisân**, the ancient Beth-shan. The situation of Beisân is remarkable, commanding a view of the Jordan valley. The village only contains about fifty or sixty houses, and the people have a disreputable character. The ruins are very extensive, occupying an area of over two miles. Amongst them are the remains of a castle, a temple with standing columns, a theatre, a Roman arch, and all around are traces of a massive wall. The history of Beth-shan (House of Quiet), the ancient name of Beisân, is full of interest. The town belonged to Manasseh (1 Chron. vii. 29), though within the original limits of Issachar (Joshua xvii. 11). The Israelites were unable to drive out the Canaanites, but placed them under tribute (Joshua xvii. 12, 13). When the Philistines came to strip the slain on Mount Gilboa, after the fatal battle, "they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan*" (1 Sam. xxxi. 7-10).

When the Scythians overran the country, it is stated by later historians that a colony established itself here, and the name was changed to Scythopolis (2 Macc. xii. 29), and it was a city of Decapolis, or the League of Ten Cities. It was a prosperous place in the twelfth century. Finally, it was demolished by Saladin.

From Beisân the railway ascends the vale of Jezreel between the mountains of Gilboa on the south, and the little Hermon on the north.

We pass the sites of the Well of Herod, generally known as Gideon's Fountain of Jezreel, on a hilltop to the south, and Shunem on the slope known as Little Hermon. From here the train enters the great plain of Esdraelon and reaches the station of *'Afûleh*, the site of a Crusading stronghold. Here Napoleon fought the battle of Tabor against the Arabs in 1799. As the train traverses the plain, fine views of the mountains of Galilee to the north, Tabor to the north-east, and the hills of Samaria to the south are obtained. The train now approaches Carmel, and after crossing the River Kishon, runs along the whole of the northern foot of this mountain ridge to Haifa (*see p. 175*).

PART II

CAMPING TOURS

(HORSEBACK AND TENTS)

NOTE.—The following specimen tours, shown as commencing on the first day, must be considered as a continuation of the "Tour in Lower Palestine," of which the itinerary is given on page 36. The daily rides have been carefully arranged to meet the varied wishes of travellers; some are short stages of five or six hours, others (for the more robust) of seven or eight hours.

To meet the requirements of those who do not wish to camp entirely from Jerusalem to Beyrout, itineraries have been arranged whereby camp and horses can be dispensed with at Mezerib (a five hours' journey by railway to Damascus) or Damascus, from whence Ba'albek and Beyrout may be reached by the very picturesque mountain railway over the Lebanon, a description of which will be found on pages 211-212.

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ITINERARIES OF CAMPING TOURS IN PALESTINE, SYRIA, Etc.

Itinerary I.

**Jerusalem, Samaria, Galilee,
Bâniâs, Damascus.**

(11 Days.)

Jerusalem, Sinjil or Turmus Aya, *Nâblus, Jenin, Nazareth, at Nazareth, Tiberias, at Tiberias, Ain Mellâhah, Bâniâs, Kefr Hauwar, Damascus.

** It is possible to do the journey from Jerusalem to Nâblus in one day, by carriage to Khan Lubban and horseback to Nâblus. The horses and camp must be sent forward the previous day.*

Itinerary II.

**Jerusalem, Samaria, Galilee,
Bâniâs, Damascus.**

(Easy Stages.) (14 Days.)

Jerusalem, Bethel, Hawara, Sebastieh, Jenin, Foot of Mount Tabor, Nazareth, at Nazareth, Tiberias, at Tiberias, El Jauneh (boat to Tell-Hum), Ez Zouk, Mejd el esh Shems, Kefr Hauwar, Damascus.

Itinerary III.

**Jerusalem, Samaria, Galilee,
Hasbeiya, Rasheiya, Da-
mascus (Mount Hermon
Route).**

(17 Days.)

As Itinerary II. to ninth day; Safed (boat to Tell-Hum), at Safed, Meis, Bâniâs, Hasbeiya, Rasheiya, Khan Meysalun, Damascus.

Itinerary IV.

**Jerusalem, Samaria, Galilee,
Mezerib, Damascus.**

(12 Days.)

As Itinerary II. to ninth day;

Umm-Keis, Beit Ras, *Mezerib, and rail to Damascus.

** Trains run between Mezerib and Damascus on Sundays, Tuesdays, Thursdays, and Saturdays only.*

Itinerary V.

**Jerusalem, Jericho, East of
Jordan, Mezerib, Damascus.**

(11 Days.)

Jerusalem, Jericho, East of Jordan Bridge viâ Dead Sea, Heshbon, Madeba, 'Amman, at 'Amman, Rummân, Jerash, El Husn, Beit Râs, Mezerib and rail to Damascus.

Itinerary VI.

**Jerusalem, Jericho, East of Jor-
dan, Haurân, Leja, Damascus.**

(20 Days.)

As Itinerary V. to eighth day; Naimet, Derâ'a, Busrah, Kureiyeh, Orman, El Kufr, Kunawât, Shahba, Bathanyeh, Dekir, Merjâny, Damascus.

Itinerary VII.

Damascus, Ba'albek, Beyrout.

(10 Days.)

Two days in Damascus, Sûk Wâdy Barada, Surghâya, Ba'albek, at Ba'albek, Zahleh, Khan Sheikh Mahmûd, Beyrout, in Beyrout.

Itinerary VIII.

**Damascus, Ba'albek, Cedars,
Beyrout.**

*(Can only be accomplished during
May to October.) (12 Days.)*

As Itinerary VII. until sixth day; Ainata, Hasrun, viâ Cedars, Akurah, Mcgraah, Dog River, Beyrout.

*** Itinerary IX.**

Damascus, Palmyra, Damascus.
(14 Days.)

Damascus, Kuteifeh, Der Atiyeh, Karyaten, Kasr el Herr, Ain el Beida, Palmyra, at Palmyra. (Six days, return same way.

*** Itinerary X.**

Damascus, Palmyra, Ba'albek, Beyrout.
(18 Days.)

As Itinerary IX. until eighth day ; Ain el Beida, Kasr el Herr, Karyaten, Khan el Breij, Ras Ba'albek, Ba'albek, at Ba'albek, Zahleh, Beyrout.

** Tours IX. and X. can be made by carriage, at an extra charge. It is, however, necessary to have the tents and camp ; therefore the day's journeys remain the same.*

Itinerary XI.

Jerusalem, Samaria, Galilee, Haifa.
(11 Days.)

As Itinerary II. to fifth day ; Tiberias, at Tiberias, Nazareth, at Nazareth, Haifa, at Haifa.

Itinerary XII.

Jerusalem, Samaria, Galilee, Phœnician Coast, Beyrout.
(15 Days.)

As Itinerary XI. until eleventh day ; Ez Zeeb *viâ* Acre, Tyre, Sidon, Beyrout.

Itinerary XIII.

Jerusalem, Beit Jibrîn, Gaza, Ascalon, Jaffa.
(8 Days.)

Jerusalem, Pools of Solomon *viâ* Mâr Saba, Hebron, Beit Jibrîn, Tell el Hesry, Gaza, Ascalon, Ekron, Jaffa.

Itinerary XIV.

Jerusalem, Jericho, East of Jordan, Madeba, Es-Salt, Jerusalem.

(12 Days.)

Jerusalem, Jericho, East of Jordan Bridge *viâ* Dead Sea, Heshbon, Madeba, 'Amman, at 'Amman, Rummân, Jerash, at Jerash and camp at Rummamin, Es-Salt, East of Jordan Bridge, Jerusalem.

Itinerary XV.

Jerusalem, Jericho, East of Jordan, Petra, South End of the Dead Sea, Hebron, Jerusalem.

(23 Days.)

Jerusalem, Jericho, East of Jordan Bridge *viâ* Dead Sea, Heshbon, Madeba, Diban, Arnon, Kerak, El Ahsa, Tafleleh, Ain el Gelaidat, Shobeck, Sik Petra, Petra, Petra to Mt. Hor, Shobeck, Buseirah, Tafleleh, El Abrash, Ghor Unsur, Zaweirah, Bir im Hashim, Hebron, Jerusalem.

*** Itinerary XVI.**

Damascus, Palmyra, River Euphrates, Bagdad.
(34 Days.)

As Itinerary IX. to eighth day ; Ere, Es Sukhneh, Bir ej Jadeed, Kabâkeb, Wady el Gherr, Dier ez Zor, at Dier ez Zor, Saals el Boseirah, Meyadin, Es Shara, Es Sâlehîyeh, Abukemal, El Ghaim, Nahiyeh, Ana, at Ana (taking excursion across the river), Efheimieh, Hadite, Bughdadi, Hitt, Esh Shariyah, Ramady, Sinneddubban, Falûja (cross Euphrates), Abu Ghrab, Bagdad.

** It is possible for a carriage to travel this route, but camp is absolutely necessary.*

Itinerary XVII.

**Beyrout, Ba'albek, Aleppo,
Diarbekr, Mòsul, River
Tigris, Bagdad.**

(57 Days.)

Beyrout, Sofar, Zahleh, Ba'albek, at Ba'albek, Ras Ba'albek, Riblah, Homs, Restan, Hamah, Murik, Khan Shaykhun, Maaret-en-Nihman, Sirayib, Khan Tuman, Aleppo, Bab, Jamous Wiran, Amareen, Birajik, Sarrouh, Urfa, Yedi Keni, Mishmishieh, Suverek, Konak, Habashi, Diarbekr, Khan Nawwarr, Sheikan, Mardin, Dara, Nisbin, Hajerlo, Kholanieh, Jeziret ibn Omar, Nahrawan, Zakho, Aasie, Fiedeh, Fillfel, Mòsul (Nineveh), Bartala, El Zaab, Arbil, Kushtebah, Altin Kupri, Kerkuk, Tazakhurmati, Tauk, Tuzkhurmati, Kafri, Karretba, Dallli Abbas, Jirbet el Aghawat, Khan Judieh, Bagdad.

Itinerary XVIII.

**Bagdad to Babylon, Hillah,
Kerbela, Bagdad.**

(17 Days.)

Bagdad, Mahmudia, Mahawil, * Babylon (visit ruins, etc.), Hillah, (Excursion to Birs Nimrod), Tawarij, Kerbela, Khan Hamad, Kufah, Kufah to Nejaf and back, Kiffel, Khan Nachleh, Kerbela, Musayib, Khan Mahmudia, Bagdad.

* *Bagdad to Babylon can be performed in one day by carriage. It is a tiring journey of about nine hours.*

NOTE.—*It is advisable to take Itineraries XVI. and XVII. in the direction shown rather than by way of the Persian Gulf and towards Syria, as a long period of quarantine is often imposed at Busrah against arrivals by steamer.*

Itinerary XIX.

**Suez, Mount Sinai, Desert,
Gaza, Jerusalem.**

(30 Days.)

Ayn Musa, Wady Wardan, Wady Ghurundel, Wady Taizibah, Pharaoh's Quarries, Wady Feiran, Wady Schekh, Mount Sinai, St. Catherine's Convent, Mount Sinai (ascent), Wady Schekh, Wady Selâf, Serabit-el-Khadem, Et Tih, Wady Boutehgenah, Wady Shekif, Nakhl, Wady Grayah, at Wady Grayah, Wady Mastaba, Wady Muweileh, Wady Ghurm, Wady Hascif, Gaza (Ghuzzeh), at Gaza, Zeiteh, Beit Jibrin, Hebron, at Hebron, Jerusalem.

Itinerary XX.

**Suez, Mount Sinai, Akabah,
Petra, Gaza, Jerusalem.**

(30 Days.)

As Itinerary XIX. to tenth day; eleventh to fifteenth days, Mount Sinai to Akabah *viâ* Wady Sal, Wady Murrah, Wady Sumghi, Wady Suweirah; sixteenth to nineteenth days, Akabah to Maan and Petra; twentieth and twenty-first days, at Petra; twenty-second to thirtieth days, as Itinerary XV.

Itinerary XXI.

**Cairo, El Arish, Gaza, Ramleh,
Jerusalem.**

**(Short Desert Route.)
(8 to 10 Days.)**

Camels and camp commence from El Kantara. The journey is *viâ* Katieh, Bir el Abd, Bir el Maza, El Arish, Gaza, Ramleh.

NOTE TO ITINERARIES IV. TO VI., IX. TO X., XIII. TO XXI.—*Military Escorts, consisting of one or two mounted soldiers, are necessary when travelling in certain parts of Syria, East of Jordan, Palmyra, Bagdad, and the district in Southern Palestine on the Egyptian frontier.*

MEMORANDUM OF CONDITIONS APPLYING TO TRAVELLERS BY THOS. COOK & SON'S CAMPING ARRANGEMENTS IN PALESTINE.

1. Married couples to be provided with a separate tent. In other cases it is the rule for three travellers of the same sex to occupy one tent.

2. Any single passenger wishing to have a separate tent can do so on payment of 7s. 5d. per day extra.

3. Palanquins can be obtained on payment of an extra charge of £1 per day if the passenger also retains the riding horse he is entitled to, but if he does *not* retain the horse the extra charge will be 16s. only per day. (In this connection 25s. extra must be added if the palanquin is discharged at Haifa, Mezerib, or Damascus.)

4. Each tent to be furnished with good iron bedsteads, mattresses, and all necessary bed-clothing, table with cover, candlesticks, water-bottle and glasses, carpets for the floors, chairs, toilet utensils, hooks on tent poles for clothes, etc.

The dining tent to be furnished with carpets, chairs, dining table, and fittings complete, dinner and tea services same as in an hotel. A dining tent is furnished to private parties of three and upwards, and easy chairs are also provided. The kitchen tent to be fitted with oven and fireplace, and complete *batterie de cuisine*.

5. The meals during camping will be as follows:—BREAKFAST, consisting of coffee and tea with milk, eggs, bread, butter, and jam. LUNCH, consisting of one dish of cold meat and one of poultry, sardines, eggs, bread and cheese, and two kinds of dessert. TEA, afternoon cup of tea with biscuits. DINNER, consisting of soup, one dish of meat, with vegetables, one of poultry, sweets, cheese, and three kinds of dessert.

6. Baggage : 60 lbs. allowed free (Desert Tours, 120 lbs.), and should consist of suit cases or gladstone bags suitable for easy transport on the mule's back.

7. Each passenger to be provided with a good horse and English saddle and bridle, and should the passenger have any objection to the horse provided, such objection to be made before leaving Jerusalem or Beyrout, in which case the dragoman will do his best to meet the views of the passenger ; but it must be distinctly understood that horses cannot be changed after the passengers have left Jerusalem or Beyrout for the long tour.

8. The fares given by THOS. COOK & SON cover all sightseeing expenses, etc., but it is customary to make a collection for *backsheesh* to camp servants at the end of the Palestine Tour.

9. If passengers consider they have cause for complaint against the dragoman, or any of the arrangements, they are requested to put the same in writing, and either hand it to THOS. COOK & SON's Palestine Manager in Jerusalem or post it direct to the Chief Office. The dragoman to receive from each party a certificate.

10. Should the passengers consider they have any ground for complaint and should the dragoman fail to meet their complaints, then the passengers are requested to take the dragoman before the British Consul at Jaffa, Jerusalem, Haifa, Damascus, or Beyrout, and his decision upon the point in dispute is to be final ; and should he decide in favour of the passengers against the dragoman or any of the camp servants, his decision, whatever it may be, must be immediately acted upon.

THOS. COOK & SON deem it desirable to have such a clause in the contract, although to the present date no passenger has ever had to appeal to the Consul in respect of the arrangements.

11. The manager of THOS. COOK & SON's business in Palestine is stationed at Jerusalem, therefore any communications made by the passengers to him will be considered as though they were made personally to the Firm, and he has full authority from the Firm to carry out all arrangements he considers necessary for the comfort and accommodation of all travellers.

Jerusalem to Samaria,

viâ Bethel and Nâblus (Shechem).

A carriage road commenced in 1900 between Jerusalem and Nâblus is now (1906) complete to near Khan Lubban.

Leaving Jerusalem by the Jaffa Gate, and passing round to the Damascus Gate, the route leads by the Tombs of the Kings (p. 112) and the hill Scopus. Looking back from this point, the view of Jerusalem is remarkably fine, and usually—as it is most frequently the traveller's last view of the Holy City—leaves an indelible impression on the mind. Here Crusaders, pilgrims of all ages, devotees of all phases of religion, have experienced emotion; and the place has therefore a sacredness of its own. If it be possible, every traveller should get his first view of Jerusalem from the Mount of Olives, and the last view from this hill Scopus.

Passing over a broad plain, and taking a northerly direction, we see, on the left, the village of **Shâf'ât**, with part of a ruined tower, and cisterns hewn in the rock. Shâf'ât is identified by Mr. Porter as the site of the ancient **Nob**, a priestly city of Benjamin, the place where the Tabernacle was stationed in the time of Saul, to which David fled (1 Sam. xxi. 1). Ahimelech the priest, having received David as a refugee, was informed against by Doeg the Edomite, and Nob was smitten with the edge of the sword in consequence (1 Sam. xxii. 9-19).

Tell-el-Fâl (the Hill of Beans) is a remarkable platform—perhaps a beacon—supported by walls of uncertain date. It does not appear to be the site of a town, though some consider that Gibeah of Benjamin was here (Judges xix. 14). There is a striking view from the summit.

The next sight of interest on the road is a hill on the right, where is the village of **El-Râm**, identical with **Ramah of Benjamin**—from whence there is a fine view. Ramah was between Gibeon and Beeroth (Joshua xviii. 25). Here, and

at Geba to the east (p. 163), was the scene of that terrible story of the Levite (Judges xix.) which brought about the great war with the Benjamites. A reference to this Ramah, and to this story, may occur in Jeremiah xxxi. 15 (but *see* Matt. ii. 17, 18).

Proceeding on our journey, we pass a ruined village named '**Attārah** on the ridge of a hill. Here, to the right, is the conspicuous **Tell-en-Nasbeh**, which is now thought to be Mizpeh of Benjamin (*see* p. 158). In little more than half an hour we reach **El-Bîreh**, a village with about 800 inhabitants, an excellent spring of water, ruins of reservoirs, and of an old khân.

On a piece of high ground are the remains of a church built in 1146 A.D. Tradition has fixed on El-Bîreh as the place where the Holy Family stopped at the close of the first day after leaving Jerusalem, and turned back to the city when they discovered that the child Jesus was not with them. No historical value can be attached to the tradition, although it is interesting in this respect, that some parties travelling northward from Jerusalem are accustomed to spend the first night here; and in all probability it has been the resting-place of caravans on that journey from time immemorial. The tradition dates only from the thirteenth century. El-Bîreh is identified with the ancient **Beeroth** (*wells*)—one of the four Hivite or Gibeonite cities that made the league with Joshua (Joshua ix. 17). It was allotted to Benjamin (Joshua xviii. 25), and is mentioned as the birthplace of one of David's mighty men, "Nahari the Beerothite" (2 Sam. xxiii. 37). After leaving Bîreh the carriage road descends a hill and leaves the old road to Bethel on the right; it then crosses a bare plateau, passing, in the spring, a small pool, El Balu'a, on the left. After crossing the ridge the road commences to descend along the sides of a beautiful and fertile valley. The large village on the hill-top to the left is Beir Zeit, and that at the bottom of the valley is Jifna, the **Gophnah** of Roman times; a little further on 'Ain Sinia, consisting chiefly of ruined houses clustered round a modern mill, is passed, and the road, after another quarter of an hour, turns up a valley to the right to reach the Wady-el-Haramîyeh (*i.e.*, Valley of Robbers).

Those travellers who are riding and are not afraid of a rough road are recommended to take the path to the right, after leaving Bîreh, to visit the site of **Bethel**, or Beitin (*see*

p. 165). This will occupy about half an hour. The only noticeable thing on the way is the 'Ain el Kus'ah, which is passed when a little more than half-way. This has been described as "one of the most remarkable rock-cut water-works in the Jerusalem district."

A short distance from Bethel is **Ai**, celebrated as the scene of Joshua's victory (p. 164).

Leaving Bethel, we enter at first upon rather a rough road, but in an hour, after ascending a hill, we reach a region abounding with vineyards and orchards, and still bearing everywhere the signs of the blessing of Ephraim (Deut. xxxiii. 14, 15). To the left is the village of 'Ain **Yebrûd**, one of the most fertile spots in the land of Ephraim, but the road to it is a hard one to travel.

By and by we see Jifna (the Gophna of Josephus) and 'Ain Sinia (Jeshanah, 2 Chron. xiii. 19, and perhaps Jashan or Shen, 1 Sam. vii. 12), and then the village of Yebrûd. One or two ruins are passed; one of them, on a hill to the right, is called Kasr-Berdawil, "the Castle of Baldwin," so called after the great King Baldwin II. of the Latin kingdom of Jerusalem, established by the Crusaders. We now descend a picturesque valley by a very rough path and join the carriage road at 'Ain-el-Haramîyeh, the **Robbers' Fountain**; the reputation of the place was once bad to the last degree, as its name implies. The foundations of an old Pool stand by the roadside. Leaving the glen with its caverns and cisterns, and profusion of ferns where the water drips down the cliff, the traveller enters on a more open valley, which is as romantic as any in Palestine, and soon passes on the hill to the left **Sinjîl**, so named in the twelfth century as a halting-place of Raymond of St. Giles. From here the carriage road passes north along a high ridge until it abruptly comes to a stop within sight of Khan Lubban. The steep descent had better be made on foot.

In order to visit Shiloh the traveller must turn off opposite to Sinjîl across the verdant plain to the right to the village of Turmus 'Aya, and then ride northwards for about half an hour.

Shiloh, Arabic *Seilân*, is now one large heap of ruins, and the first thought of the traveller, as he beholds the mound covered with masses of *débris*, large stones, and pieces of broken column, will be the singularly graphic fulfilment of the prophecy of Jeremiah, who used it as a type of the destruction

which should fall upon the house of the Lord in Jerusalem: "But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and *see what I did to it* for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh" (Jer. vii. 12-14). "Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth" (Jer. xxvi. 6).

The history of Shiloh was remarkable, and the traveller will peruse it amid the ruins, with the keenest interest, being satisfied that there can be no shadow of a doubt that Seilûn is the site of Shiloh.

Here Joshua divided the land among the tribes, and here the tabernacle was reared (Joshua xviii.). Here the "daughters of Shiloh" danced in the yearly festival (Judges xxi. 19-23). Here dwelt Eli, and to this place Hanneh came yearly to the sacrifice, bringing with her the "little coat" for the boy Samuel, who ministered before the Lord (1 Sam. ii. 19). Here lived the wicked sons of Eli, and here the old man fell back dead as he heard of the desolation of his house. With the loss of the ark, Shiloh lost all; it was taken by the Philistines and never returned here, and from that time the city is seldom even mentioned. Ahijah the prophet dwelt here, and hither in disguise came the wife of Jeroboam to learn the doom of that sinful house (1 Kings xiv.).

Among the ruins will be seen the remains of a building constructed of older materials. On the entablature of the doorway is sculptured an amphora between two wreaths. Four columns yet remain erect. Other fragments, denoting former greatness, are strewn about.

The plain to the south in the springtime presents a green and well-cultivated appearance, thus forming a striking contrast to the site on which Shiloh stands.

Crossing now the cultivated fields, we descend to the Wâdy-el-Lubban, and by-and-by reach a fountain of excellent water, beside the ruined **Khân el-Lubban**. On the hill to the north-west we see the village of Lubban. This is the ancient **Lebonah**, and it establishes the position of Shiloh. "Behold, *there is a feast of the LORD in Shiloh*

yearly, *in a place* which *is* on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah" (Judges xxi. 19). Some rock tombs will be found here.

We are now on a much better road ; after traversing the road before us, and turning to the left, we notice the village of *Es-Sâwiyeh* on the left, and in a few minutes more the *khan* of the same name. We rest for a while under a large oak-tree, and then descend by a rather steep and stony road to the Wâdy Yetma, then up-hill to a bleak plateau, where a splendid **view** greets the traveller. Stretched before him is a plain known as El-Makhna, surrounded by the mountains of Samaria. Before him on the left is Gerizim, and beyond that Ebal, while far away to the north is the snow-clad Hermon. Everywhere there is fertility, and although so many ages have passed since the dying patriarch gave his blessing on Ephraim, the "good things" remain, the olive and the corn, the fig and the vine, the fruitful bough by a well, and blessings prevailing "unto the utmost bound of the everlasting hills" (Gen. xlix. 26).

A little further on the carriage road constructed from Nâblus will be encountered, and all will enjoy the quickened pace with which it is possible to proceed after the rough bridle paths just passed.

In the hills to the west is **Kefr Hâris**, which Jews, Samaritans, and early Christians have regarded as Timnath-heres (Judges ii. 9), where Joshua was buried.

As we proceed along the plain many villages come into sight. The one on the roadside to the left is Hawara, and further on in the hills to the left is '*Awertah*, where are shown the tombs of Eleazar and Phinehas, which were in Gibeath Phinehas (Joshua xxiv. 33), a site venerated by Moslems and Samaritans.

Another hour brings us to

Jacob's Well,

one of the most truly sacred spots in Palestine. Its authenticity has never been doubted. There can be no doubt that it was here that our Saviour sat. Around us are the corn-fields to which He pointed when He said, "Lift up your eyes, and look on the fields ; for they are white already to harvest" (John iv. 35). Over there to the north is the parcel of ground

that Jacob gave to his son Joseph. There is the opening between the two hills, within which, but out of sight, lies Shechem; there on the west is Gerizim, to which the woman of Samaria pointed, as she said, "Our fathers worshipped in this mountain" (John iv. 20). The site has recently been surrounded by the Greeks with a wall, enclosing about three acres, and planted with fruit trees. They have excavated the remains of the mediæval Church, surrounded with cloisters, which replaced the older Chapel of the fourth century. The well (75 feet deep) stood immediately under the high altar of the central apse. The Church had three apses on the east, and a nave with two aisles, like other churches of the Crusaders. The choir was raised above the level of the nave. The Church was 140 feet long by 87 feet wide. The stone covering the well-mouth, and surrounded by a tessellated pavement, bears the peculiar tooling of mediæval masonry.

North of Jacob's Well is the village of '*Askar* (Samaritan Ischar), the recognised site of **Sychar** (John iv. 5). Between the two is Joseph's Tomb, venerated by Jew, Samaritan, Christian, and Moslem, and enclosed in a modern courtyard. The tomb (which is modern) has at either end a sort of low pillar with a cup-shaped hollow at the top. The Samaritans and Jews have long been in the habit of burning various offerings in these hollows in honour of Joseph (*see* Joshua xxiv. 32).

It is but a short and pleasant journey from Jacob's Well to Nâblus; at the entrance to the valley lies *Balâta*, which from the fourth century has been the site of the Oak in Shechem (Gen. xxxv. 4, Joshua xxiv. 26).

Nâblus or Shechem.

Nâblus, corrupted from Neapolis, or Flavia Neapolis, is the name given to the town in commemoration of its restoration by Titus Flavius Vespasian. Anciently it was Sychem, Sichem, or Shechem, and was at one time the capital of Palestine. When Abraham arrived here, "the Canaanite *was* then in the land" (Gen. xii. 6). In Jacob's time Shechem was a Hivite city, under the governorship of Hamor, the father of Shechem (Gen. xxxiii. 18, 19). The city was captured by Simeon and Levi, who murdered all the male inhabitants, and brought upon themselves the dying malediction of their father Jacob. "Cursed *be* their anger,

for *it was* fierce; and their wrath, for it was cruel" (Gen. xxxiv., xlix. 5-7).

When the land was divided, Shechem was in Mount Ephraim (Joshua xx. 7), and became a city of refuge (1 Chron. vi. 67).

Here all Israel assembled in the time of Joshua (Joshua viii. 30-35). Here occurred the incidents of Judges ix. A prominent rock on Mount Gerizim, overlooking the city, is still pointed out as the Pulpit of Jotham from which was delivered the parable of the trees. After the death of Solomon, Rehoboam and Jeroboam met here, and the result was the division of the kingdom, Shechem being made the seat of the new government under Jeroboam (1 Kings xii. 1-25). It became the centre of Samaritan worship after the return from the Captivity. In B.C. 132 John Hyrcanus captured Shechem and destroyed the Samaritan Temple. Justin Martyr was born here.

In the fourth century the city became a Bishopric, and in the sixth the Samaritans revolted and were cruelly punished by Justinian.

In the twelfth century it prospered, and in 1156 included a Hospice of the Knights of St. John. Queen Milicent, daughter of Baldwin II. of Jerusalem, died here in 1161.

Nâblus contains about 20,000 inhabitants, of whom about a hundred and thirty are Samaritans, the rest of the population being made up of Moslems, and Greek Christians with a few Roman Catholics, Protestants, and Jews. The streets are narrow, and not over-clean. The houses are well built of stone, crowned with cupolas. The people have a bad reputation for their discourteous treatment of strangers, and even to-day Christian visitors are sometimes greeted with cries of *Nosrâni*! (Nazarene!), accompanied by pelting of stones. The staple trade of the town is the manufacture of soap, the great mounds to the north of the city being refuse from the soap works; the **Bazaars** are well stocked, and present the usual aspect of Eastern bazaars.

For mere sightseers the curiosities of the town are not extensive. There is a large **Mosque**, which was once a Crusaders' Church, built on the site of a basilica of Justinian. A legend attaches to a smaller mosque in the south-west part of the town (once a Samaritan synagogue)—namely, that it stands on the site where Jacob sat when his sons spread before him the blood-stained coat of Joseph (*see* p. 147.) A Samaritan

inscription of about the sixth century A.D. occurs here. There is nothing of interest in Shechem, however, so great as the Samaritan people, whose quarter is in the south-western part of the town. For nearly two thousand six hundred years they have lived here, bound up in their own prejudices, separate from all other peoples of the earth, having their own copies of the Pentateuch, and retaining their own forms of sacrifice and worship. While empires and dynasties have risen and passed away, these people still hold their own, and retain all the marked peculiarities of their race and religion.

The **History of the Samaritans** it is impossible to even outline in the limited space of this work. The word "Samaritan" occurs only once in the Old Testament (2 Kings xvii. 29), and then in a sense different from that in which it is used in the New. The origin of the people is doubtful, but it is supposed that some were Assyrians; and others a remnant of the Israelitish people who were not carried away into captivity; and others, colonists from various foreign nations, who took possession during the Captivity. The account given in 2 Kings xvii. 24 is as follows: "And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." When the Jews returned from Babylon, the Samaritans—who, after instruction by Israelite priests, "feared the LORD, and served their own gods"—desired, according to the Jews, to assist Zerubbabel in rebuilding the Temple, but were refused; and then, their anger aroused, hostility to the Jew and his worship burst forth. They determined to rival Jerusalem by a temple of their own, and built one on Mount Gerizim, in the days of the high priest Manasseh. Of course, the animosity was now increased between the rival sects. It became a sin on either side to extend the rites of hospitality, and the feeling expressed by the woman of Samaria was an index of the feeling which for ages existed between the two sects, and, to some extent, exists to-day: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John iv. 9).

The Samaritans believe in one God; they expect the Advent of the Messiah; they believe "in the resurrection of the body, and the life of the world to come." They only acknowledge

the authority of the Pentateuch in the Old Testament writings; and their literature includes a valuable chronicle, and a curious "Book of Joshua" dating from the Middle Ages, with books of prayer and hymns. They observe the Jewish Sabbath, and all the principal feasts which were ordained by Moses—to wit, the Passover (p. 256), the Feast of Weeks, the Feast of Tabernacles, and the great fast of the Day of Atonement.

In the **Samaritan Quarter**, in the south-west part of the town, is their Synagogue—a small oblong chamber. Divine service is performed in the Samaritan dialect, the high priest—whose office is hereditary, and whose salary consists of tithes—leading the prayers and praises.

The great curiosity of the Synagogue is the celebrated **Samaritan Codex** of the Pentateuch—a document which has given rise to a vast amount of discussion. The oldest of the manuscripts dates probably (from the character of writing) from about the sixth century A.D.; but it must be borne in mind that *the Samaritan MS.* is rarely shown to ordinary travellers for fear of wearing it out by over-much use, and that a comparatively modern copy has to do duty for the old one, which is regarded as very sacred.

The **situation of Nâblus**, every traveller will admit, is beautiful, and from every point of view the prospect is pleasing. One of the best views is to be obtained from the summit of Gerizim (p. 259), but the neighbourhood of the camping-ground, or any hill the traveller may ascend, will impress him with its extreme picturesqueness. Beautiful foliage, luxuriant vegetation, terraces upon terraces of fruit gardens, orchards, babbling brooks, white-topped houses, rough hills, and deep valleys. There is everything that can be crowded together in a limited space to make up a perfect picture.

It is in the midst of beautiful scenes perhaps that the distress at witnessing personal misfortune is most experienced, and no traveller can stay in Nâblus without hearing the plaintive cry of the **Lepers**. Unhappily, these poor creatures intrude their misfortunes before the gaze of the stranger, who is often sorely tried at witnessing the distorted faces and wasting limbs, and to hear the horrible and husky wail peculiar to themselves. These miserable folk are identical in their habits and appearances with those in Jerusalem. They dwell apart in the half-ruined Hospital of the T'emplars on the east of the town.

Mount Gerizim.

No traveller should omit the ascent of Gerizim (the Mount of Blessing). The ascent is steep, especially towards the top, and the fear of cruelty to animals will probably deter kind-hearted folk from using the horses which have laboriously brought them to Shechem, as they can procure fresh ones, or donkeys, in the town. Leaving Shechem, we pass through the valley, and, soon after commencing the ascent, reach the spring Râs-el-'Ain ; then the ascent becomes steeper, a plateau is reached, and the open space, where the Samaritans encamp during the Feast of the Passover, is seen.

In case the traveller should have no opportunity of witnessing this interesting festival, he will read with great interest the following description :—

“ On the tenth of the month (Abib) the sacrificial lambs are bought. These may be either kids of goats, or lambs ; the latter being generally, if not at all times, chosen. They must be a year old, males, and ‘without blemish.’ The number must be according to the number of persons who are likely to be able to keep the feast. At present they are five or six, as the case may be. During the following days, which are days of preparation, these are carefully kept, and cleanly washed—a kind of purification to fit them for the paschal service ; a rite, in all probability, always observed in connection with the Temple service. Early on the morning of the fourteenth day, the whole community, with few exceptions, close their dwellings in the city, and clamber up Mount Gerizim ; and on the top of this their most sacred mountain, pitch their tents in a circular form, there to celebrate the most national of all their solemnities. I and the friends who had joined me at Jerusalem had pitched our tent in the valley, at the foot of Gerizim ; and on the morning of the 4th of May we clambered up the mountain.

“ On reaching the encampment, friendly voices greeted us from several tents, and having visited those best known to us, we rested for a while with our friend Amram. Presently we took a stroll up to the Temple ruins, and from thence had a perfect view of the interesting scene. The tents, ten in number, were arranged in a kind of circle, to face the highest point of the mountain, where their ancient Temple stood, but now lying in ruins.

“ Within a radius of a few hundred yards from the place

where I stood, clustered all the spots which make Gerizim to them the most sacred mountain, the house of God. . . . About half-past ten, the officials went forth to kindle the fire to roast the lambs. For this purpose a circular pit is sunk in the earth, about six feet deep, and three feet in diameter, and built around with loose stones. In this a fire made of dry heather, and briars, etc., was kindled, during which time Yacub stood upon a large stone, and offered up a prayer suited for the occasion. Another fire was then kindled in a kind of sunken trough, close by the platform, where the service was to be performed. Over this two caldrons, full of water, were placed, and a short prayer offered. . . . There were forty-eight adults, besides women and children, the women and the little ones remaining in the tents. The congregation were in their ordinary dress, with the exception of the two officers, and two or three of the elders, who were dressed in their white robes, as in the synagogue.

"A carpet was laid on the ground near the boiling caldrons, where Yacub stood to read the service, assisted by some of the elders—all turning their faces towards the site of the Temple. Six lambs now made their appearance, in the custody of five young men who drove them. These young men were dressed in blue robes of unbleached calico, having their loins girded. Yacub, whilst repeating the service, stood on a large stone in front of the people, with his face towards them. . . . At mid-day, the service had reached the place where the account of the paschal sacrifice is introduced: 'And the whole assembly of the congregation of Israel shall kill it in the evening' (Exod. xii. 6), when, in an instant, one of the lambs was thrown on its back by the blue-clad young men, and the *shochet*, one of their number, with his flashing knife, did the murderous work with rapidity. I stood close by, on purpose to see whether he would conform to the rabbinical rules; but the work was done so quickly that I could observe nothing more than that he made two cuts. The other lambs were dispatched in the same manner. Whilst the six were thus lying together, with their blood streaming from them, and in their last convulsive struggles, the young *shochetim* dipped their fingers in the blood, and marked a spot on the foreheads and noses of the children. The same was done to some of the females; but to none of the male adults. The whole male congregation now came up close to the reader; they embraced and kissed one another, in congratulation that the lambs of their redemption had been slain.

"Next came the fleecing of the lambs—the service still continuing. The young men now carefully poured the boiling water over them, and plucked off their fleeces. Each lamb was then lifted up, with its head downwards, to drain off the remaining blood. The right fore-legs, which belonged to the priest, were removed and placed on the wood, already laid for the purpose, together with the entrails, and salt added, and then burnt ; but the liver was carefully replaced.

"The inside being sprinkled with salt, and the hamstrings carefully removed, the next process was that of spitting. For this purpose, they had a long pole, which was thrust through from head to tail, near the bottom of which was a transverse peg, to prevent the body from slipping off. The lambs were now carried to the oven, which was by this time well heated. Into this they were carefully lowered, so that the sacrifices might not be defiled by coming into contact with the oven itself. This accomplished, a hurdle, prepared for the purpose, was placed over the mouth of the oven, well covered with moistened earth, to prevent any of the heat escaping. By this time it was about two o'clock, and this part of the service was ended.

"At sunset the service was recommenced. All the male population, with the lads, assembled around the oven. A large copper dish, filled with unleavened cakes and bitter herbs rolled up together, was held by Phineas Ben Isaac, nephew of the priest ; when, presently, all being assembled, he distributed them among the congregation. The hurdle was then removed, and the lambs drawn up one by one ; but, unfortunately, one fell off the spit, and was taken up with difficulty. Their appearance was anything but inviting, they being burnt as black as ebony. Carpets were spread ready to receive them ; they were then removed to the platform where the service was read. Being strewn over with bitter herbs, the congregation stood in two files, the lambs being in a line between them. Most of the adults had now a kind of rope around the waist, and staves in their hands, and all had their shoes on. 'And thus shall ye eat it ; *with* your loins girded, your shoes on your feet, and your staff in your hand' (Exod. xii. 11). The service was now performed by Amram, which continued for about fifteen minutes ; and when he had repeated the blessing, the congregation at once stooped, and, as if in haste and hunger, tore away the blackened masses piecemeal with their fingers, carrying portions to the females and little ones in the

tents. In less than ten minutes the whole, with the exception of a few fragments, had disappeared. These were gathered and placed on the hurdle, and the area carefully examined, every crumb picked up, together with the bones, and all burnt over a fire kindled for the purpose in a trough, where the water had been boiled. 'And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire' (Exod. xii. 10). Whilst the flames were blazing, and consuming the remnant of the paschal lambs, the people returned cheerfully to their tents"—(*Mills*).

The lambs are usually killed at sunset and eaten some three hours later; the sacrifice occurs at noon when the Passover day falls on the Sabbath, *i.e.*, Saturday, as on this day slaughtering and making fires are forbidden. (See *Q. S. Palestine Exploration Fund*, 1902, pp. 82-92; 1903, pp. 90-92.)

In about ten minutes from the camping-place, the **Summit of Gerizim** is reached. It is 2,850 feet above the level of the sea, and consists of a large open space, at one end of which are the ruins of a church and castle; the walls are thick and of hewn stones. The castle was built by Justinian in 533 A.D. to enclose the earlier octagonal church of the Emperor Zeno, built in 474 A.D., of which the foundations have been excavated. There are also a Moslem *wely*, a reservoir, and a few other ruins, and part of a pavement. At the castle are some massive stones, identified by a legend with the twelve stones brought up from the Jordan and erected at Gilgal as a memorial (p. 127). To the south is a flat rock, which is stated to have been the place where Joshua erected the Tabernacle; and the Samaritans say that Abraham offered up Isaac here, that Jacob had the vision of the heavenly ladder here, etc., etc. It is *the* sacred place of the Samaritans; towards it they always turn in prayer; they never approach it but with uncovered feet, and below they celebrate their most sacred festival. The **View** from the table-land on the summit is fine. In the far west are the waters of the Mediterranean; on the north is the snowy top of Hermon, partly intercepted by Mount Ebal; below, to the east, is the fertile plain of El-Makhna, and beyond, the mountains of Gilead.

Mount Ebal, on the north side of the valley of Nâblus, is celebrated for its view, which is finer than that from Gerizim. The ascent is by no means difficult; and the view of the mountains of Galilee, from Carmel on the left to Gilboa on the right, with Tabor and Safed, is well worth the fatigue, if time permits.

From either mountain, the scene recorded in Joshua viii. 33, 34, will be recalled with interest, for in the valley of Nâblus and on the hillsides, the tribes of Israel were assembled, while the Levites lifted up their voices, and pronounced from Gerizim blessings upon the obedient, and from Ebal cursings upon the rebellious. "And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well as the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward he [Joshua] read all the words of the law, the blessings and cursings, according to all that is written in the book of the law." It is a curious fact that, owing to the formation of the hills, they form, as it were, a natural sounding-board; and many travellers have affirmed that, standing in the plain, they have been able to hear distinctly the utterances of friends stationed on the slopes of either mountain, who have gone there to test the accuracy of the statements of Moses and Joshua (Deut. xxvii. 11-13; Josh. viii. 33-35).

The journey from **Nâblus to Samaria** is through a beautiful valley, where are many brooks and streams of water; several villages, mostly on hills, will be noticed on either hand. After winding up the slopes of the hill to the right for about half an hour, we see before us at the distance of about a mile, the Hill of Sebastieh rising in the midst of a great amphitheatre of hills.

Samaria,

or Sebastieh, from Sebaste, the Greek name given it by Herod, is now nothing more than a small, dirty village, surrounded by hedges of cactus and ruins, speaking eloquently of the former grandeur through their contrast with the present desolation. As at Shiloh (p. 249), so here, the burden of prophecy comes to the mind of the traveller as he looks upon the desolate scene, and hears the word of the Lord, "Samaria shall become desolate; for she hath rebelled against her God" (Hos. xiii. 16). "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Micah i. 6).

The city was built by Omri, King of Israel, and became the capital of the ten tribes until the Captivity. It took its name from Shemer, from whom the hill was purchased. It was the centre of idolatrous worship. Here Ahab built the Temple of Baal, which was destroyed by Jehu. "And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel than all the kings of Israel that were before him" (1 Kings xvi. 32, 33).

During his reign the city was besieged by the Syrians; but Ben-hadad of Damascus fled in panic. The story of the siege of Samaria, as recorded in 2 Kings vi. 24-33, will be recalled by every traveller as he walks through the ruins, and those striking incidents (1) of the compact between the starving women—"Give thy son, that we may eat him to-day, and we will eat my son to-morrow";—and (2) of the "four leprous men" who sat at the entering in of the gate, and said one to another, "Why sit we here until we die?" and then entering into the camp, found "*there was* no man there, neither voice of man," for the Syrians had fled in terror. Again the city was besieged, and ultimately it was captured by the Assyrians, in the reign of Hoshea, the inhabitants being carried into captivity (2 Kings xvii. 24). After its revival, the city was taken by John Hyrcanus. Pompey restored it to Syria, and Augustus gave it to Herod the Great, who rebuilt it with great magnificence, and named it Sebaste (the Greek translation of the Latin name Augusta).

It was to Samaria that St. Philip came, preaching the gospel. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city" (Acts viii. 5-8). As Nâblus grew in importance, Sebaste began to decay, and finally declined until it has become a heap of ruins. "Woe to the crown of pride . . . whose glorious beauty *is* a fading flower" (Isa. xxviii. i).

In the fourth century Samaria was a bishopric. In the twelfth it was a place of some importance with a large church. In walking through the village of Sebastieh, the traveller will not fail to notice how traces of ancient buildings are to be found built up into the most miserable hovels, so that even in some bare and filthy rooms may be seen slender shafts of columns, or curiously-wrought capitals, intended once to please

the eyes of kings. There are many interesting (if genuine) sites pointed out, such as the gate where the lepers sat; the palace of Ahab, the temple of Herod, the old market, etc. The principal site is the Church of St. John the Baptist, a very picturesque ruin. It was a twelfth-century church, but has now become a mosque. There are traces of a nave with two aisles. On the walls are crosses of the Knights of St. John. In the centre of an open court there is a dome over the traditional sepulchre of St. John the Baptist. In order to enter the tomb a number of steps have to be descended, and here is pointed out the tomb of the Baptist, the tomb of Obadiah, besides one or two others. There is also shown a massive stone tomb door, four feet high, said to be the actual door of St. John's prison. It will be remembered that Josephus states that John was beheaded in the castle of Machærus, on the Dead Sea (p. 325). St. Jerome is the first writer who refers to the tradition that St. John was buried here. This tomb is called by the Arabs, Neby Yahya. It is undoubtedly an ancient Hebrew sepulchre, not impossibly that of the Kings of Israel.

The **Colonnade**, or "Street of the Columns," running round the hillside, will probably present to the majority of travellers greater interest than anything else to be seen in Samaria. "The remains of the ancient city consist mainly of colonnades, which certainly date back to the time of the Herods. . . . The grand colonnade runs along the south side of the hill, down a broad terrace, which descends rapidly toward the present village. The number of columns, whole or broken, along this line, is nearly *one hundred*, and many others lie scattered about on lower terraces. . . . The entire hill is covered with rubbish, indicating the existence and repeated destruction of a large city."—*The Land and the Book*.

Samaria to Nazareth.

Leaving Samaria we descend the hill, where are other columns, and enter the Valley of Barley, and in about half an hour arrive at the pleasant village of **Burka**, where there are some fine old olive-trees, under which travellers often camp. When the top of the hill is reached a very fine view bursts on the sight—an extensive plain studded with villages, and in the distance the Plain of Esdraelon, the mountains of Gilboa, Tabor, Carmel, and the ranges of Galilee.

After descending and skirting two or three valley heads, a ridge is crossed and a choice of roads lies before the traveller. The one bearing downwards and slightly to the left leads between the villages of Ajjeh and Anza to the plain and Tell Dothan. This marks the site of **Dothan**, whither Joseph came seeking his brethren, and the Ishmeelites, passing by, bought him, at the instigation of Judah, for twenty pieces of silver (Gen. xxxvii.).

It was at Dothan that Elisha the prophet tarried during the time that Ben-hadad was marching towards Samaria. Fearing the prophet of Israel, who, it was said, revealed to the King of Israel all his movements, Ben-hadad sent an host to compass the city of Dothan with horses and chariots. The servant of the man of God feared, but Elisha said, "Fear not: for they that *be* with us *are* more than they that *be* with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha." Then were the Syrians smitten with blindness, and were led into Samaria (2 Kings vi. 13-23).

This place is noticed as early as the sixteenth century B.C. in an inscription of Thothmes III. The site was well known in the fourth century, but lost in the twelfth. Close by are wells containing water, where large herds of cattle and flocks of sheep may be seen gathered in the afternoons. From here an easy road leads back to the main thoroughfare, not far from Jenin.

If instead of bearing to the left the traveller takes the direct road he passes several villages on his right, the most important of which is Jeb'a—a Gibeah mentioned in the fourth century A.D.—where the direct road from Nâblus joins that *viâ* Sebastieh. After passing through a pleasant glen, a broad valley is entered. On a hill to the left stands the village of Sanûr, once a strong fortress, besieged in 1830 by Jezzar Pasha of Acre, and destroyed by Ibrahim Pasha. On the right lies a level plain, which, after heavy winter's rain, is often converted into a small lake, and is known as the "drowned meadow." To the south-east is the village of Mithilia, probably the Bethulia of the Book of Judith (ch. vii.). Ascending a rough and rocky road, a grand and impressive view is seen of the Plain of Esdraelon, Carmel, and Galilee, while in the far distance stands white-robed Hermon.

A slippery descent leads into the valley, where the village of Kubâtieh is seen, and then through a narrow glen, famous in past days as a stronghold of robbers; and the traveller arrives at the prosperous and beautifully situated village of Jenîn.

Jenîn is, without doubt, the En-gannim (Fountain of Gardens) of Scripture. It was a town on the border of Issachar, allotted to the Gershonite Levites (Joshua xix. 21-29). The village has about 3,000 inhabitants, its "gardens" are exceedingly fruitful, and the abundant "fountain" still supplies the people with excellent water.

Josephus mentions this town, under the name of Ginæa, as one of the boundary towns between Samaria and Galilee.

The Plain of Esdraelon,

on the edge of which Jenîn stands, is the Plain of Jezreel, the Hebrew form of the Greek Esdraelom (Joshua xvii. 16, Judith vii. 3). This plain stretches across Central Palestine, with an average width of ten or twelve miles. It forms a wide break between the mountains of Galilee on the north, and those of Samaria on the south. It is, with but few slight undulations here and there, a level plain, exceedingly rich, and capable of a high state of cultivation. Unfortunately, plundering Arabs in times of disturbance made the place so insecure, that gigantic thistles and wildernesses of weeds take the place of profitable cultivation. Doubtless the new railway running the whole length of the plain will greatly conduce to security of life, and in other ways lead to great agricultural developments. The scarcity of good drinking water spoilt early attempts at colonisation; this need no longer be a difficulty.

Looking across the plain, as we leave Jenîn, we have on our right, *i.e.*, east, the mountains of Gilboa, terminating in the ridge, where the story of the death of Saul and Jonathan is localised; beyond that, on the further side of the vale of Jezreel, is the Jebel Dahi, known as "Little Hermon," and beyond that again, but at present out of sight, is Tabor. The mountains of Galilee lie along the whole northern horizon, and behind us to the south lie the mountains of Samaria. To the extreme left, *i.e.*, due west, is the long line of Carmel, the highest summit being the Mahrakah or traditional place of sacrifice. This plain has been a battle-field from the days of Barak to those of Napoleon. Warriors out of many

nations have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nations 'wet with the dews of Tabor and of Hermon.

Esdraelon was the portion of Issachar. Here Barak, descending from Mount Tabor, and ten thousand men after him, discomfited Sisera, whose defeat became a rout, in great measure, through the river Kishon—a river which drains the plain into the Mediterranean. "The river of Kishon swept them away, that ancient river, the river Kishon" (Judges v. 21). From generation to generation Esdraelon was the scene of plunder and of war; the Canaanites who, under Jabin, King of Canaan, had nine hundred chariots of iron, which could work fearful mischief on the level plain, mightily oppressed the children of Israel for twenty years (Judges iv. 3). Then the Midianites prevailed against Israel; "And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them; . . . and destroyed the increase of the earth . . . for they came up with their cattle and their tents, and they came as grasshoppers for multitude" (Judges vi. 1-5). It was held for a long time by the Philistines, who had a fortress at Beth-shan (1 Sam. xxix., xxxi.), and the Syrians frequently swept through the plain with their armies (1 Kings xx. 25).

From Jenîn to Haifa, Acre, and Mount Carmel, takes about thirteen hours.

There is a direct caravan route across the plain, but it is exceedingly uninteresting. We shall therefore take the route which combines the most interest.

After leaving Jenîn, several small villages are passed. On the west is the village of Ta'annuk, the Taanach of Joshua xvii. 11, and Judges i. 27. The neighbouring Tell Ta'annuk has recently been excavated by Professor Sellin, on behalf of an Austrian Archæological Society. The results have been most encouraging, and include a number of tablets bearing cuneiform characters thereon. Still further to the east is the imposing Tell Mutasellim near the village of Lejjun. This, too, has been excavated by a German Archæological Society. The results prove conclusively that here stood the great and ancient city of Megiddo, the scene of several great battles. Here Josiah, the king, came out to fight against Pharaoh Necho, King of Egypt, and received his death wound (2 Chron. xxxv. 20-25). Megiddo lay at the entrance

of one of the most important mountain passes in the whole land. Passing under the bare mountains of Gilboa (in Arabic, Jebel Fakû'a), we notice on the right a Moslem shrine, called el Mazâr, and soon afterwards reach **Zer'in**, the ancient **Jezreel**. Zer'in is a wretched little village, surrounded by heaps of rubbish. The view is wide and interesting, commanding the Plain of Esdraelon as far as to Carmel on the one side, and the Jordan Valley on the other. On the north of Zer'in is the Valley of Jezreel.

Associations crowd upon us. Here was the palace of Ahab, not a trace of which remains. To the east probably lay the vineyard which Ahab coveted of Naboth. "Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house." The traveller will read with interest 1 Kings xxi.—how Naboth clave to the inheritance of his fathers, how Ahab fretted over the one crook in his lot, how Jezebel proceeded with her wicked machinations, how Elijah the Tishbite came with the messages of wrath, and how Jezebel, as "she painted her face, and tired her head, and looked out at a window" (2 Kings x. 30), was thrown out on to the stone paving of the street, and the wild pariah dogs consumed her body, fulfilling the saying, "Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." A writer has well said, "God has written in letters of blood across that field of Naboth, 'Beware of covetousness!'"

No vineyards now exist, but rock-cut wine-presses on the hill show their former presence.

It was up this valley lying before us to the right that Jehu came "driving furiously." We can picture his progress as watched by the anxious King of Israel (2 Kings ix. 15-26) up the very course where to-day the railway from Beisan ascends from the Jordan Valley to reach the water-shed a little to our north-west. It was in this vale that Gideon gained his victory over the Midianites (*see* p. 267).

From Zer'in a road goes direct to Nazareth, passing between the villages of Fûleh and 'Afûleh.

Fûleh, which can be seen from Zer'in, means "a bean." It is noticed in an inscription of Thothmes III. (sixteenth century B.C.) as an Ophel. In the time of the Crusaders there was a castle called Faba, belonging to the Knights of St. John standing here, which was taken by Saladin; the ruins on the mound are the remains of this castle. In

1799 the ground between these two villages was the scene of a great battle between the French and the Turks, known in history as the Battle of Mount Tabor. Kléber, with a handful of men—about 1,500—kept the Syrian host, consisting of about 25,000, at bay for about six hours; he was nearly being worsted, when Napoleon, with a yet smaller handful of men—about 600—came to his aid, and the Turks, thinking a large army was upon them, fled, and the French arms were victorious.

Instead of taking this direct road, it will be much more interesting to make a short *détour* to the east, in order to visit 'Ain Jâlûd, or the "Fountain of Goliath," sometimes called the "Fountain of Gideon." The water of this spring is clear as crystal, issuing from a rocky cavern. It was, perhaps, here that Gideon was encamped against the Midianites (Judges vii.), and at this fountain each of the three hundred picked men lapped "the water with his tongue, as a dog lappeth. . . . And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." While "the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude," Gideon arose, and dividing "the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." By-and-by a cry rang through the startled air, "*The sword of the LORD and of Gideon.*" Then every man brake his pitcher and the light streamed forth, "And they stood every man in his place round about the camp: and all the host ran, and cried, and fled." In the confusion, every man's hand was against his fellow in the vanquished camp, the dead and dying strewed the valley, while the remnant fled to the Jordan; and so the sword of the Lord and of Gideon prevailed.

On this very ground, close by the Fountain of Jezreel, Saul pitched his camp, while the Philistines were encamped over there at Shunem; the armies were in full sight of each other, and between them lay the plain we shall shortly cross. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled" (1 Sam. xxviii. 5). In the midst of his camp he was alone. Samuel, on whose advice he could have relied, was dead; David, whose prowess helped him out

of an apparently greater difficulty than the one before him, was estranged. He had no one to whom he could go; he had by his sins estranged himself from God: yet he sought the Urim and Thummim, that ancient oracle, but it was dumb. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (1 Sam. xxviii. 6). In his distress and anxiety he sought a woman that had a familiar spirit—the very class of impostors his own decree had banished from the land. His servants told him of the Witch of En-dor, and, under the cover of darkness, he set out, with two attendants, to consult her. It was a perilous journey. He must have crossed the plain, gone round the right flank of the enemy, and then have reached En-dor. There God answered him; and permitted his servant Samuel to speak with him from the dead; there the proud and reckless Saul, the godless man, yet God's anointed, heard his death knell rung from the spirit world, and his doom pronounced: "To-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines" (1 Sam. xxviii. 19).

Back through the darkness to his camp, and at the breaking of the day to arms. The Philistines poured down the valley, the Israelites were forced up the hill-slopes of Gilboa. "And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers." Seeking death but finding it not, and dreading to be made the sport and mock of the Philistines if captured, he begged his armour-bearer to thrust him through. Even this last boon was denied. Fixing his sword into the blood-stained ground, with the energy of despair he fell upon it—and so perished the King of Israel (1 Sam. xxix., xxxi.).

In Dean Stanley's book this vivid passage occurs: "The Philistines instantly drove the Israelites up the slopes of Gilboa, and however widely the route may have carried the mass of the fugitives down the valley to the Jordan, the thick of the fight must have been on the heights themselves; for it was 'on Mount Gilboa' that the wild Amalekite, wandering like his modern countrymen over the upland waste, 'chanced' to see the dying king; and 'on Mount Gilboa' the corpses of Saul and his three sons were found by the Philistines the next day. So truly has David caught the peculiarity and position of the scene which he had himself visited only a few days before the battle (1 Sam. xxix. 2)—"The beauty of Israel is slain

upon thy high places . . . O Jonathan, *thou wast* slain in thine high places," as though the bitterness of death and defeat were aggravated by being, not in the broad and hostile plain, but on their own familiar and friendly mountains. And with an equally striking touch of truth, as the image of that bare and bleak and jagged ridge rose before him, with its one green strip of table land, where probably the last struggle was fought,—the more bare and bleak from its unusual contrast with the fertile plain from which it springs—he broke out into the pathetic strain: 'Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed with oil' (2 Sam. i. 19-27)."

From the Fountain of Gideon, if the traveller has time and inclination, a journey may be made to **Bethshean** or **Scythopolis**, now called **Beisân**. It is not a difficult journey, and occupies about three hours. (*See p. 338*).

Leaving the Fountain of Jezreel, we make our way across the plain, which is very swampy after recent rains, to the little village of **Sûlem**, the **Shunem** of Scripture, a town of Issachar. The village is a great contrast to many the traveller will have seen in Palestine. It has a tidier and more well-to-do aspect. A short distance from the village, which is surrounded with a thick hedge of the prickly pear, there is an enchanting grove of orange, lemon, and citron trees, and a spring of delicious water. Hither the village maidens bear pitchers of water, and there is no pleasanter spot in which to rest and be thankful.

Shunem is where the Philistines had their encampment when they waged war with Saul (p. 268). Another incident will be recalled with interest. Here the Shunamite woman showed hospitality to the prophet Elisha, and, seeing that he was a holy man, she said to her husband, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." Her heart was made glad by a promise—which at first she did not believe would be fulfilled—but by-and-by her home was made glad by the music of a child's voice. "And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out." Then, swift as anxious love could bear her, she rode across the plain to tell her trouble to the man of God at Mount Carmel—a spot, it will be noticed, visible from Shunem. Elisha returned with her, went up into the room of death, "and he lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm" (2 Kings iv. 8-37).

In the twelfth century the hill above was called **Little Hermon**. It is probably identical with the "hill of Moreh" (Judges vii. 1).

A short and pleasant excursion can be made from Shunem to **Nain** and **Endor**. If any travellers of a party are too fatigued to make this excursion, they may strike off from Shunem into the road to Nazareth.

Skirting the hill in a north-easterly direction from Shunem, a journey of less than an hour brings the traveller to **Nain**. It is a little village, with many rubbish-heaps, rock tombs to the west, and traces of ruins around; but it stands in a good situation, and commands a fine view of the Galilean hills. The interest attaching to Nain cannot be told better than in the simple language of the Gospel narrative, which has made the spot memorable for ever.

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke vii. 11-15).

"What has Nineveh or Babylon been to the world in comparison with Nain? And this is the wonder constantly suggested by the insignificant villages of Palestine, that their names have become parts, as it were, of the deepest experiences of the noblest persons of every land and every age"

(*Macleod*). This site has never been lost. In the fourth century a small church existed at the village, and an unpretentious modern building, visible from a great distance across the plain, now marks the sacred site.

From Nain to Endor is a ride of about fifty minutes.

There is nothing to be seen at **Endor** (Arabic, Endûr)—which was at one time a town of Manasseh, and, as late as the time of Eusebius, a village—except the caves; and these are the principal objects of attraction. It appears that this place was the scene of the defeat of Jabin and Sisera. “Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison; *Which* perished [or ‘were ruined’] at En-dor: they became *as* dung for the earth” (Psa. lxxxiii. 9-10).

The **Cave** in which the Witch of Endor dwelt will be pointed out to the traveller; hither came Saul, the night before the fatal battle (p. 268). He asked that whosoever he should name should be brought before him. “Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground; and bowed himself” (1 Sam. xxviii. 11-14). Then followed the prophecy of Samuel, declaring his death on the morrow, on hearing which the terrified and conscience-stricken king swooned away.

The traveller will now strike across the plain direct to Nazareth (p. 182).

We descend into the plain, and have before us **Mount Tabor** (p. 272), which may be ascended now, or, if time permit, an excursion may easily be made to it from Nazareth, or it can be visited on the road from Nazareth to Tiberias (p. 272). This latter route is not, however, recommended, as in that case Kefr Kenna, the supposed Cana of Galilee, will have to be omitted.

As we approach the high hill on which Nazareth stands, we notice the village of Iksâl, Chisloth-Tabor (flanks of Tabor) on the boundary of Zebulun (Joshua xix. 12). To a prominent

barren and precipitous peak, a mediæval tradition has given the name Mount of Precipitation, alleging that it was from here the people of Nazareth sought to cast the Saviour down headlong (p. 186). Now commences a sharp ascent, through glens and gullies, over steep and rugged places, where the well-trying Syrian horses pick their way with marvellous sagacity, and at length the town of Nazareth is seen, and is entered in about twenty minutes after sighting it.

Nazareth (*see* p. 182).

Nazareth to Tiberias and Sea of Galilee (*viâ* Kefr Kenna) (*see* p. 187).

Nazareth to Tiberias and Sea of Galilee,

viâ **Mount Tabor.**

Passing the Fountain of the Virgin and crossing the ridge, the path descends for about three-quarters of an hour. To the right will be seen the village of **Debûrieh**, the ancient *Daberath*, or *Dabareh*, a town of Issachar (Joshua xix. 12, xxi. 28). It was allotted to the Gershomite Levites (1 Chron. vi. 72). The ruins here consist of the bare walls of a church, and foundations of some other structure.

The ascent of Tabor is by no means difficult, the path winding in easy zig-zags to the summit.

Mount Tabor stood on the frontier of Zebulun and Naphtali. Among Greek and Roman writers it was called Itabyrion and Atabyrion; its modern name is Jebel-et-Tûr. It is somewhat in the shape of a sugar-loaf, flattened at the top; it stands alone on the plain, except where a narrow ridge unites it to the hills of Galilee; its height from the plain is about 1,500 feet, and from the sea-level 1,800 feet. It is a graceful and beautiful object from this point of view, and presents various striking contrasts, when seen in different aspects. On the southern side, for example, it is bare and rugged, with nothing but barren limestone visible; northward it is covered with thick foliage, oak and syringa ornamenting it from base to summit. It should be seen under various lights and from different points of view. The history of Mount Tabor may be briefly summarised. It was here that Deborah commanded Barak to gather his army, "So Barak went down from Mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all *his* chariots,

and all *his* host, with the edge of the sword before Barak" (Judges iv. 14, 15).

Tabor is referred to in the wars of Gideon (Judges viii. 18), and in the Psalms and elsewhere it is mentioned with poetical and figurative allusions. "The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name" (Psa. lxxxix. 12). The Prophet Jeremiah, when telling how Nebuchadnezzar, king of Babylon, should come and smite the land of Egypt, utters these words: "*As* I live, saith the King, whose name is the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come" (Jer. xlv. 18, see also Hosea v. 1). The mountain is not referred to by name in the New Testament; but a tradition was universally believed for many centuries, that this was none other than the Holy Mount, the scene of our Lord's Transfiguration. Authority for this tradition was given by St. Jerome (namely, the "Gospel of the Hebrews"), but the acuteness of the literary criticism of modern days has demonstrated the impossibility of this being the site. Immediately before the Transfiguration our Saviour was far away from Tabor, at Cesarea Philippi; and after coming down from the mountain He departed thence, and passed through Galilee in order to reach Jerusalem (see Mark viii. 27, ix. 2, 14, 30, x. 1).

The true site of the Holy Mount may be looked for with greater probability on a spur of Hermon (p. 281). As, however, Tabor was the most conspicuous of the Galilean hills, it was only natural that pilgrims should have regarded it as the Holy Mount, and, towards the end of the sixth century, erect here three churches—"one for thee, one for Moses, and one for Elias." Here also the Crusaders built a church and a monastery. In 1103 it was an abbey; in 1110 the present ruined church was built. It was destroyed in 1187. In 1212 the Turks garrisoned this mountain. In 1255 the Hospitalers (Knights of St. John) held it, but in 1263 it was taken by Bibars.

"If one might choose a place," says a recent writer, speaking of the Transfiguration, "which he would deem peculiarly fitting for so sublime a transaction, there is none certainly which would so entirely satisfy our feelings in this respect as the lofty, majestic, beautiful Tabor."

The **summit** of the mountain is a broad plateau, covered with ruins; and there are the remains of towers, houses,

cisterns, and vaults, belonging to the age of the Crusaders. Both the Latins and the Greeks have rival churches, with hospices attached, on the Mount. The **view** from the summit is vaster than that from Nazareth (p. 186), but nothing like so full of interesting details, although it includes glimpses of the Sea of Galilee, and the blue chain of the Haurân, and the curious undulations of the Galilean country.

Hermon is seen from here as from Nazareth, and the Plain of Esdraelon in even greater perfection; but as the Mediterranean is shut out almost entirely from the panorama, as well as many spots of historical interest, the palm must be given to the Wely at Nazareth (p. 186). On the plateau, to the east, is Kaukab-el-Hawa, the site of the mediæval castle of Belvoir, built in 1182 by the Knights of St. John, the last inland stronghold to resist the Saracens.

The journey from Tabor to Tiberias occupies about six hours, or it may be done in less, as in one part of the route there is a fine level tract, where a good canter may be enjoyed.

Tabor must be descended by the same path as that by which the ascent is made, and then we turn into a charming valley on the right.

At **Esh Shejarah** is a Jewish agricultural colony founded in 1891, and at **Lubieh** the Franks encamped on the eve of the fatal battle of Hattin in 1187.

At **Khân-el-Tujjâr**, or the Caravansery of the Merchants—so named from the market which is held here every Monday, presenting a curious, motley scene—there are ruins of some old buildings and cisterns. The village of Kefr Sabt is an Algerian colony. Passing into a broad valley, we soon fall into the route, *viâ* Kefr Kenna, described on pp. 187–190.

Tiberias to Damascus,

viâ 'Ain Mellâhah, Bâniâs and Kefr Hauwar.

From Tiberias to Capernaum (p. 196).

Leaving 'Ain-et-Tineh, or Tell-Hûm, we proceed by a wretchedly bad road until we reach a point where, looking back, we take our farewell peeps at the Lake of Gennesaret and its neighbourhood, and looking forward see the unfolding glories of Hermon and Lebanon. We pass the **Khân Jubb**

Yûsef, or the Khân of Joseph's Well, the well into which the hero of the Bible story was thrown by his brethren, according to an incorrect identification of Dothan (p. 263) in the Middle Ages. The khân is modern and filthily dirty. There is nothing now of any absorbing interest for at least a couple of hours' journey or more; occasionally good views are obtained, but the whole land is desolate and overgrown with weeds and thistles. The Jewish settlement of Rosh Pinnah—at the native village of **El Ja'ûneh**—lies a little to the left. South of the Hûleh is seen the Jisr Benât Y'akûb (Bridge of Jacob's daughters), west of which is the ruin of Château Neuf, built in 1178. A beautiful stream, Nahr Hendâj, is reached, and on the hill above it are some important ruins of a town named Keisûn; the ruins include a temple, a synagogue, and reservoirs, with an inscription of 197 A.D. The usual place for making a mid-day halt is at **'Ain Mellâhah**, a charming spot, "a land of springs and fountains," where the traveller can enjoy the shade afforded by an old mill, or gather ferns, which are here choice and abundant, or he may bathe in the large natural reservoir.

While here, he may also read the following particulars about the **district of Hûleh**, in which 'Ain Mellâhah is situated. In the Old Testament the **Lake of Hûleh**—a triangular body of water four and a half miles long, three and a half broad, eleven feet deep, and only about seven feet above the sea-level—is probably called the **Waters of Merom**. It was here that Jabin, king of Hazor (p. 287), gathered together all the surrounding kings and their companies, "And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. And the LORD said unto Joshua, Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the Lord delivered them into the hand of Israel" (Joshua xi. 4-8).

The name of this lake does not occur again in the Scriptures, but in Josephus the Hûleh is referred to as the Lake of Semechonitis; but whether the Lake Semechonitis be the same as

the waters of Merom, is a point that has been the subject of a considerable amount of controversy.

Mr. MacGregor (*The Rob Roy on the Jordan*, etc., chap. xviii.), has given an excellent description of the lake, which he carefully explored. Stanley also has a graphic account of Joshua's battle (pp. 391-3, 1896 ed.).

The Jewish colonists on the shores of the Hûleh have cultivated cotton and indigo, but the settlers suffer much from the hot and malarious climate of this marshy region, in spite of the enormous number of eucalyptus-trees which have been planted around their dwellings.

North of the lake there is a plain, which forms part of the basin of Hûleh ; it is about five miles wide, but the whole bed of the valley is mere swamp and marsh ; the soil on its banks, however, is very rich, and here the wandering Bedouin encamp, spending their time in fishing and shooting, which is abundant all round the neighbourhood of the lake ; pelicans, wild ducks, and storks abound ; wild boars may also be found in the thick jungle, which forms an almost impassable barrier to the lake.

About an hour's journey from 'Ain Mellâhah is situated '**Ain Belâtah**, a charming spot, in the vicinity of which there are some old ruins. From here the traveller will have a near and uninterrupted view of Hermon, and should it be a good sunset its effects will be witnessed with lively emotion.

A journey of about an hour from 'Ain Belâtah across the plain brings us to a spot of great interest—it is **Tell-el-Kâdi** (the Hill of the Judge, or the Judge's Mound), corresponding with the **Dan** of Scripture, otherwise Laish or Leshem (Joshua xix. 47 ; Judges xviii. 7). The Tell, or mound, is about a quarter of a mile in diameter, and about fifty feet above the plain ; beneath it bursts out a beautiful crystal spring, which sends forth its living stream through the plain ; while from beneath a wide-spreading terebinth—which marks the site of a Moslem grave on the side of the mound—issue some sparkling rills, which add their contribution to the stream. The mound rising behind it marks the site of the town of Dan, the northern frontier of the Holy Land ; while the spring at its foot is the **Fountain of the Jordan**, one of the largest and most important springs of that sacred river. The history of Dan is briefly as follows :—When Abraham pursued the captors of Lot, he “went even unto Dan,” and with the few men of his household recovered him and the booty. It was the

most northerly city of Palestine, as Beersheba was the most southerly; and the expression, "from Dan even to Beer-sheba," is known to all (*see* Judges xx. i. ; 1 Sam. iii. 20, etc.). Dan was inhabited by Zidonians, but the Danites "sought them an inheritance to dwell in," and five men sent "to spy out the land and to search it," chanced to light upon this place, and reported, "We have seen the land, and, behold, it *is* very good. . . . be not slothful to go, *and* to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land . . . a place where *there is* no want of anything that *is* in the earth" (Judges xviii. 9, 10). So six hundred Danites went up from the south towards Laish, and on their way they stopped at the house of Micah, stole his gods, took away his priest, and then came to Laish, where they found a people "quiet and secure." They slew them all, and then set up the graven image which Micah had made, and established themselves upon this hill, which they called Dan, after the name of their father. Later on, this place became the scene of more idolatrous worship. Here it was that Jeroboam set up one of the golden calves, the other being at Bethel, as a substitute for the religion of their fathers, forsaken when the kingdom was separated (1 Kings xii. 28, 29). It was ultimately conquered by Benhadad, King of Syria. On the east of the Plain of Hûleh will be seen a range of mountains; these are the hills of Bashan. They will recall the words of Moses, which he spake of Israel before his death: "And of Dan he said, Dan *is* a lion's whelp: he shall leap from [or 'on'] Bashan" (Deut. xxxiii. 22). In a figurative sense these hills and their oaks are referred to in Scripture. "For the day of the LORD of hosts *shall be* upon . . . all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan" (Isa. ii. 13). In the vision of Judgment, Zechariah exclaims, "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down" (Zech. xi. 1, 2).

It is an interesting fact that the word "Kâdi" in Arabic, like "Dan" in Hebrew, means a judge. In the blessing given by Jacob to his sons, this is the portion of Dan—"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall back-

ward. I have waited for Thy salvation, O LORD" (Gen. xlix. 16-18).

The journey from Tell-el-Kâdi, or Dan, to Bâniâs is short but exceedingly beautiful, and has been thus admirably described by Stanley:—

"With Dan the Holy Land properly terminates. But the easternmost source of the Jordan, about four miles distant, is so intimately connected with it, both by historical and geographical association, that we must go forwards yet a little way into the bosom of Hermon. Over an unwonted carpet of turf, through trees of every variety of foliage,—through a park-like verdure, which casts a strangely beautiful interest over this last recess of Palestine, the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness, and again there is a rush of waters through deep thickets, and the ruins of an ancient town—not Canaanite, but Roman—rise on the hillside; in its situation, in its exuberance of water, its olive-groves, and its view over the distant plain, almost a Syrian Tivoli."

Bâniâs, or Cæsarea Philippi.

Bâniâs was the Greek Paneas, from the sanctuary of Pan (p. 279). It was adorned by Herod the Great, who erected a temple over the spring of the Jordan in honour of Augustus Cæsar. His son, Philip the Tetrarch, enlarged the town, and called it Cæsarea, in honour of Tiberius Cæsar, and, as there was already a Cæsarea on the Mediterranean, he added Philippi. By Agrippa II. it was named Neronias; but this name soon died out, and it became generally known as Cæsarea Paneas.

The greatest interest which the modern traveller feels in visiting Bâniâs is, that by almost universal consent it is regarded as near the scene of the Transfiguration (p. 273). It was without doubt consecrated by the presence of Christ, who received from St. Peter that attestation to His divinity which has been the foundation motto of the Roman Catholic Church (p. 280); and an unauthentic tradition, but dating from Eusebius, has claimed that at this spot Christ healed the woman having an issue of blood.

The situation of Bâniâs is exceptionally beautiful, being on the mountain slope, with ravines on either side, and everywhere sparkling streams of water and therefore luxuriant

vegetation. The **modern village** has about fifty or sixty houses, and one or two shops. There is a rough bridge over the Jordan made of antique pillars minus the capitals; parts of the old twelfth-century citadel are still to be seen, and its massive walls and towers can be traced. In several of the houses old pillars are built up into the modern dwellings, notably in that of the Sheikh of the village. It will be observed that on the roof of nearly every house there is a booth made of green branches, and raised upon stout props of wood. This is the summer sleeping-place, and is designed for the sake of coolness.

Several picturesque views may be obtained among the ruins, especially from the bridge and the citadel. These will attract the visitor, who will at once proceed to the spot where all the present interest in Bâniâs centres. It is the **fountain** or source of the Jordan, which bursts out in a series of many streams, and forming a large basin, flows hence in one copious stream. Behind it rises a precipitous red limestone cliff, in the face of which is a cave, or grotto, the Paneum, or Sanctuary of Pan, from which the town took its name. The spring itself once arose inside the cave, but much of the roof has now fallen in, so that the water first appears rushing out through the fallen *débris*. On the face of the rock will be seen niches, with inscriptions, in Greek, of the third century A.D. A *wely* in honour of St. George stands close by. A fine **view** of Bâniâs and its surroundings may be obtained here, when it will be seen how extensive the ruins are, which cannot be so well appreciated when the traveller is actually amongst them.

As the traveller stands at the foot of the cave and looks at that grotto, where, perchance, in early days Baal was worshipped (p. 277), where, no doubt, the Greeks, who always associated caves and grottoes with the worship of Pan, paid their devotions to that deity, he will recall with some emotion that scene recorded in Matt. xvi. 13, "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say *that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed

it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Dean Stanley says with reference to this, and to the scene of the Transfiguration (Matt. xvii.), Jesus "came into 'the parts,' into 'the villages' of Cæsarea Philippi. It is possible that He never reached the city itself; but it must at least have been in its neighbourhood that the confession of Peter was made; the rock on which the Temple of Augustus stood, and from which the streams of the Jordan issue, may possibly have suggested the words which now run round the dome of St. Peter's. And here one cannot but ask what was the 'high mountain' on which, six days from that time, whilst still in this region, 'He was transfigured' before His three disciples? It is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles was derived from this circumstance, and not be struck with its appropriateness to the scene."

It was here, or hereabouts, that "on the next day, when they were come down from the hill, much people met him," and He cast out the devil His disciples could not; here He warned His disciples of His approaching end; here He "took a child, and set him by him"; and then, when His work in this northern limit of His travels was completed, and the time of His death drew nigh, He set forth to Jerusalem for the last time. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem" (Luke ix. 51).

Every traveller who has half a day at his disposal should make an excursion to the **Castle of Subeibeh** (*Kalat es Subeibeh*). The hill on which it stands is about 2,500 feet above the sea-level, and is a conspicuous object. The ascent may be made on horseback or on foot, or by a combination of the two, the horses being used only for the level part of the journey. If the usual track, which the guide will point out, is traversed, the ascent is by no means difficult; but if an attempt be made to scramble over the avalanches of stones on the face of the hill, the traveller may regret his undertaking.

The ruins are very extensive—much more so than could be imagined when gazing at them from Baniâs. This frontier castle was built early in the twelfth century, and taken by

Nûr ed Dîn in 1164. The edifice is about three hundred yards long, and a hundred wide. The stones are drafted and the masonry is massive ; some of the arches and niches are curious and rich in their ornamentation. Arabic inscriptions will be found on some of the walls. The best preserved part of the castle is the south ; the most ruinous, the south-east. The walls enclosing the castle have broken away, and fallen over the precipice ; in some places the natural rock is higher than the walls. On the south-west, the wall overhangs a precipice going sheer down for about a thousand feet into the wild and desolate valley. The **view** from this castle is considered to be the grandest in Syria, comprehending endless tiers of hills—the hills of Bashan, the hills of Galilee, the slopes of Hermon, the great plain of Hûleh, with its many waters ; and right below, the village of Bânîâs, etc. A visit should be made to the cisterns, which are curious, but the traveller is advised *not* to drink the water from them.

The descent into the valley should be made from the south-east. It is sharp at first, and then rises over a knoll, and soon the Damascus road is reached.

Mount Hermon.

The ascent of Mount Hermon should not, under any circumstances, be undertaken without a guide, nor, except by experienced mountaineers, before midsummer. It is called Sion (Deut. iv. 48), Sirion and Shenir (Deut. iii. 9), and now Jebel esh-Sheikh, "mountain of the Sheikh," or "old man." Twice in Scripture the name of Baal-hermon is given to the mountain—no doubt the result of the worship of Baal in that "high place" (Judges iii. 3 ; 1 Chron. v. 23).

Mount Hermon has been called the Mont Blanc of Palestine. It rises 9,200 feet above the sea. It was the great landmark for the northern border of the Israelites. There are three separate heights which form the summit. The loftiest peak is on the north ; the second height is 300 yards to the south of the highest one. The third height is about a quarter of a mile to the west, and is separated from the two former by a small valley head. The views from the summit are, of course, very extensive and deeply interesting. That from the greatest height takes in the Bikâ'a and the ranges of Lebanon and Anti-Lebanon. The great eastern plain is stretched out before the second or southern height ; and from

the third or western peak a great part of Syria is seen. Far away to the south are the mountains of 'Ajlûn, stretching towards Moab; and we can follow with the eye the course of the Jordan, with the lakes of Hûleh and Tiberias and the mountains of Gilead. On the south-west lie Samaria and Galilee, reaching to Carmel, which is seen, together with Tyre and the Mediterranean. Beyond Tyre rises the range of Lebanon, which prevents our seeing further north. We see Anti-Libanus and the plain of Damascus, which extends as far as the "Meadow Lakes" to the east. To the south of this limit rise conspicuously to view the hills and plain of the Haurân.

Round a rock which forms the crest of the second peak, remain the foundations of a circular wall, composed of large stones; and within the enclosure are heaps of well-shaped stones, which must have formed part of a building of the Roman period. There is also a fragment of a column; and the form of a temple—small, certainly—can be traced. The ruins stand on the edge of the mountain; and beneath is a steep slope, so that as the temple decayed the columns and other parts of the building rolled down the declivity. North of this peak is a rock-cut cave, said to be used by the Druses for their mysteries. It would appear a strange site for a sanctuary, as it must have been for so many months of the year covered with snow, if we had not the fact that the Syrians selected the summits of mountains for the worship of their gods; and when the Israelites entered the land, they were instructed to "utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills" (Deut. xii. 2). St. Jerome mentions that there was a temple on Mount Hermon, "in which the heathen from the region of Paneas and Lebanon meet for worship."

Dean Stanley says: "So long as its snowy tops were seen, there was never wanting to the Hebrew poetry the image of unearthly grandeur, which nothing else but perpetual snow can give; especially as seen in the summer, when 'the firmament around it seems to be on fire.' And not grandeur only, but fertility and beauty were held up, as it were, on its heights, as a model for the less fortunate regions which looked up to it. The 'dews' of the mists that rose from the watery ravines, or of the clouds that rested on the summit of Hermon, were perpetual witnesses of freshness and coolness—the sources,

as it seemed, of all the moisture, which was to the land of Palestine what the fragrant oil was to the garments of the High Priest; what the refreshing influence of brotherly love was to the whole community."

Hermon is the second mountain of Syria for height, being only 800 feet lower than the highest point of Lebanon. Limestone composes the upper part of the mountain. The peak, which is an obtuse truncated cone, is quite destitute of trees and verdure, and the snow rarely disappears from its summit. In spring and summer it is thickly covered, but as the year advances it partially melts, and has a streaked appearance, and at last only a few white lines, until the winter again, early in December, gives it the great white dome. The mountain is covered in places with soft chalk, and in the southern spurs, near Hasbeiya (*see* p. 289), sandstone and basalt are found. A ravine on the north side divides Hermon from Anti-Libanus. Bears (*Ursus Syriacus*) are to be found on Mount Hermon, very much like the common brown bear. Game abounds, too, and foxes and wolves are found.

On the slopes of Hermon there are several small Roman temples of the second century A.D., which have been planned and described by explorers.

If the traveller be a botanist, he will find much to interest him on Mount Hermon. April is the month when the blossoms abound. For an account of the flora and vegetation of the mountain *see* pp. 13, 14. The vine is cultivated on its slopes, and several wild fruits are found high up, with dog-roses; and on the western slope, at no less a height than over five thousand feet, the almond-tree flourishes to such an extent that this part has received the name '*Akabet el Lôzeh*' (Almond Ascent). Vegetation gradually ceases towards the top, and near the snowy crown nothing but the *Ranunculus demissus* is found.

The route leads along the south slopes of Hermon.

Almost immediately after leaving Baniâs the ascent commences, and the roads are bad. Those who have not paid a visit to the Castle of Subeibeh can, from the top of the first high hill, see all the principal ruins with the aid of a field-glass. **Mejdel esh-Shems**, a Druse village, is passed, and then a series of further ascents is made, while the head of Hermon, covered deeply with snow as late as the end of May, is on our left. A plateau, named **Merj-el-Hadr**, is crossed, and a wild glen with a noisy stream is entered; then down,

sometimes past oases of beauty in wildernesses of desolation, until a halt is made in a rocky valley near **Beit Jenn**. A road runs beside the brook, called at this part *Jenâneh*. It is one of the feeders of the 'Awaj River, running east, and supposed by some to be the Pharpar of the Old Testament (2 Kings v. 12). After about forty minutes' ride, we enter a large plain, with remarkably fine views all round, and especially of Hermon, which here assumes an aspect altogether different from that to which the traveller working northwards has been accustomed; but no place of importance is visited until Kefr-Hauwar is reached.

Kefr-Hauwar is the usual camping-place between Bâniâs and Damascus; the village is large, and surrounded by pleasant gardens and groves; the houses are curiously built, terrace upon terrace, on the hillside. The inhabitants are Druses, and not always friendly to Christian travellers who encamp outside their village; care should be taken, therefore, not to give any occasion of offence. There is nothing in the village to call for special attention, except an unknown ruin, and a tradition as to its being the burial-place of Nimrod.

Proceeding towards Damascus, the traveller, whether he goes by the road to the right or that to the left, has before him a long, wearisome ride over a bleak desert, without anything to attract special attention, until he reaches a spot where the old Roman road leading to Damascus from Egypt and Palestine is gained. It is a spot which will be for ever memorable, as there is no good reason to doubt the tradition which states that here St. Paul beheld the wondrous vision which attended his conversion. "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? . . . And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. . . . And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus" (Acts ix. 3-8).

Before us is the great plain of Damascus, a sea of verdure; in the distance, to the right, will be seen the white minarets of the city; on the left the magnificent slopes of Hermon; around, streams of water. Several villages, without anything remarkable about them to call for special notice, are passed,

and then the groves and gardens for which Damascus is so famous are entered, and the waters of Abana and Pharpar, which seem to be "better than all the waters of Israel" (2 Kings v. 12), are beside us, and we enter the gate of the city.

The **Druses**, now found only on Hermon and in Bashan, since their retreat from Lebanon after 1860, are a heretical Moslem sect, who regard the Egyptian Caliph Hakem (eleventh century) as a divine personage, and Hamzah, their first teacher, as his prophet. Their sacred books were discovered by the French at Hasbeiya (see p. 289), on Hermon, in 1860, and studied by De Sacy. They have various classes of initiation, and teach a strange mixture of Moslem, Jewish, and Christian beliefs. The highest initiation, however, leads to pure scepticism and denial of all creeds.

Damascus (see p. 217).

Tiberias to Damascus,

viâ Safed, Bânîâs, Hasbeiya, and Rasheiya

(Mount Hermon Route).

Tiberias to Tell-Hûm (see p. 217).

From Tell-Hûm to Safed is a journey of about four and a half hours, over an extremely bad road. It can be made either by following the watercourse from Tell-Hûm to **Kerâzeh** (Chorazin, p. 200), an exceedingly rough track, or by going a short distance west and then ascending a hill to the left. Either way leads to **Khân Jubb Yûsef** (p. 274), from whence there is a rather steep road leading in a north-westerly direction. In about two hours from Khân Jubb Yûsef a beautiful spring is reached, called 'Ain-el-Hamra, and in a few minutes Safed is in sight.

Safed.

British Vice-Consul.—J. Miklasievicz.

Safed is one of the four holy cities in Palestine of which the Jews say that if prayer should cease to be offered in them the world would instantly come to an end. The others are Jerusalem, Hebron, and Tiberias (see pp. 53, 146, 190, respectively). Many Jews hold that the Messiah will make His first appearance here, and after reigning forty years, go forth to re-

ceive universal homage. It is one of the chief seats of modern Judaism, and has a Jewish population—Ashkenazim and Sephardim—of about 7,000, the remainder of the inhabitants—21,000 all told—being chiefly Moslems, including Algerians, who followed Abd el Kader into exile and settled here. It is one of the shrines which every Hebrew pilgrim to the Holy Land regards it as a matter of religion to visit. The city is modern, and there is no trace whatever of its mention in the Old Testament, nor has it played any important part in Jewish history. It is famous for its Rabbinical schools, which sprang up in the sixteenth century, and, like Tiberias, for its famous teachers.

The **houses** of the Jews in Safed are built on terraces which rise in succession one above another. The roofs of each lower tier serve as a path or street to those who live in the next higher tier. The city, from its situation, is considered very healthy, and especially for those who have been in the excessively close and furnace-like heat of the Sea of Tiberias; it has been by some supposed to be the city "set on an hill" which "cannot be hid" (Matt. v. 14), but there is no evidence forthcoming to show that there was any city on this particular hill in the time of our Lord.

In 1890 the Safed Jews founded a small agricultural colony at *'Ain ez Zeitûn*, north of the town, and another west of the *Jisr Benât Y'akûb*, or "Bridge of the Daughters of Jacob," which crosses the Jordan south of the Hûleh lake. A yet earlier colony (Rosh Pinnah, or the "Headstone of the Corner") was also founded in 1882 at J'aûneh, east of Safed.

On the highest peak of the hill stand the ruins of a **castle** built by the Knights of St. John, and upon which they relied as part of their main defence against the incursions of the Saracens from the north. It passed repeatedly during the Holy Wars from the hands of one of the combatants to those of the other. The Turkish Governor of the town had his quarters here as late as 1837, when occurred that terrible earthquake which caused such havoc in Tiberias (p. 190). Here it shook down the castle, and precipitated the "upper street" on to the lower. The sufferings of the people, who perished lingeringly among the ruins, were most appalling. The horrible scene was witnessed by Dr. Thomson, by whom it has been most graphically described (*see The Land and the Book*). He says, "The whole town was dashed to the ground in half a minute by the earthquake. . . . I then

understood for the first time what desolations God can work when He ariseth to shake terribly the earth." After describing how the town, built upon tiers, fell, burying each successive row of houses deeper and deeper under accumulated masses of rubbish, he exclaims, "O God of mercy! my heart even now sickens at the thought of that long, black winter's night, which closed around the wretched remnants of Safed in half an hour after the overthrow—without a light or possibility of getting one—four-fifths of the population under the ruins, dead or dying, with frightful groans, and shrieks of agony and despair, and the earth trembling and shaking all the while, as if affrighted at the horrible desolation she had wrought." It is estimated that nearly four thousand perished in the catastrophe.

The **view** from the tower of the ruined castle is remarkably fine, comprehending the vast region of the Haurân, the ancient kingdom of Bashan, Tabor, Little Hermon, the mountains of Gilead, the ridges of Samaria, the deep basin of the Sea of Galilee, etc., etc.

The journey from Safed to Bâniâs may be accomplished in about nine hours. There are two ways by which it may be performed, either by joining the main route from Khân Jubb Yûsef to 'Ain Mellâhah (p. 275), or by way of Kedesh-Naphtali and Hunîn. Both routes are interesting, but many travellers give the preference to the latter.

Leaving Safed in a north-westerly direction, we pass the village of 'Ain ez Zeitûn (p. 286), where there is a good view of Safed; then we see on the right the village of Delâta. As we proceed on the journey, we pass several unimportant villages, and several valleys which have no historical significance, till we come by a series of ascents on to a table-land, where the view is extensive and interesting. Here the dragoman will point out to the traveller an Algerian settlement; the Lake Hûleh (p. 275), the Valley of the Jordan, and ruins in various places. One hill, which by a slight *détour* the traveller may visit, has been identified as the site of the ancient city of **Hazor** (*Jebel Hadhîreh*), to the west of the road. It has, however, been a subject of controversy, some alleging that the site fixed upon by Dr. Robinson (*el Khureibeh*, east of the road) fulfils the requirements of the Scripture narrative; while others object to it, on the ground that as the power which the king of Hazor exercised consisted principally in his war chariots, a rocky hill-top was by no means the most

suitable place for the development of that power. As it is not certain where the site of Hazor is, its history may as well be referred to here. It was a city of the Canaanites, by whom it was fortified prior to its occupation by the Israelites of the tribe of Naphtali (Joshua xix. 36). That it was in the neighbourhood of Kedesh and the Lake Hûleh is argued from the narrative in Joshua xi. and xii. 19. When Jabin, king of Hazor, heard of the overwhelming victories of Joshua, he gathered together the kings of the surrounding neighbourhoods, "And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many" (chap. xi. 4). Joshua was victorious; and he "took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms . . . and he burnt Hazor with fire" (Joshua xi. 10, 11). It was the only city burnt, the reason being that it was probably too strong to be left standing. It was afterwards rebuilt (1 Kings ix. 15), and its inhabitants were carried captive by Tiglath-pileser to Assyria (2 Kings xv. 29). Hazor was the residence of another king Jabin, the captain of whose host was Sisera, and who was defeated by Deborah and Barak (Judges iv. 2-17). Hazor is mentioned on a tablet of the fifteenth century B.C., and in an Egyptian papyrus of the fourteenth, but the site may have been at *Hazzûr*, in the open valley south-west of Safed (*see* p. 285).

The next place of interest passed on this route is **Kades**, the ancient **Kedesh-Naphtali**. The situation of the place is picturesque, and the ruins upon its site are interesting. They consist of a temple and a few walls and arches and a number of sarcophagi, some of which are used as drinking-troughs. These are Roman remains of about the second century A.D.

Kedesh-Naphtali was a Canaanitish town, given to the tribe of Naphtali, and to the Levites, when it was made a city of refuge (Joshua xxi. 32). It would appear from the name that the city was a sanctuary. It was here that Barak lived and gathered together his army for the battle of Tabor (Judges iv. 6-9). Like Hazor, Kedesh was captured by Tiglath-pileser, and the people carried captive to Assyria (2 Kings xv. 29).

From Kades to Safed is ten miles, and to the north-west of the upper part of Lake Hûleh four miles.

Proceeding on our journey, we reach a large village named

Meis, built on two hills, and then through most picturesque scenery, with splendid distant views, comprehending the Valley of the Jordan, the Plain and Lake of Hûleh, the whole range of Hermon, the Castle Tibnin or Toron, built in 1107 A.D. (to the west), and innumerable hills and valleys, with villages studded here and there. Any travellers who may have determined to report that in Palestine "all is barren" will do well to reconsider their verdict here. We presently descend to the picturesque ruin of **Hunîn**, the remains of a strongly fortified town, or fortress, built in the twelfth century by the Franks.

Descending into the valley, we see the village of **Abil**, "set on a hill." It corresponds with the Abel-beth-maachah, or Meadow of the House of Maachah (2 Kings xv. 29; 1 Kings xv. 20), called also Abel-maim, or Meadow of Waters (2 Chron. xvi. 4). Here came Sheba in his flight, and hither pursued Joab, who demanded that he should be delivered up. "Sheba," said Joab, "hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall . . . and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent" (2 Sam. xx. 13-22). The city was taken by Ben-hadad (1 Kings xv. 20), and at a later date Tiglath-pileser carried off its people (2 Kings xv. 29). To the north is the plain called **Merj 'Ayûn**, preserving the name of the ancient **Ijon**, a city spoiled by Asa (1 Kings xv. 18-20), and from thence we proceed to **Tell-el-Kâdi** (p. 276), passing some curious rude stone monuments, probably very ancient.

Tell-el-Kâdi to Bâniâs (see pp. 276-278).

After leaving Bâniâs we proceed northwards, following the course of the *Nahr el-Hâsbâny* (the Jordan) and, passing 'Ain Kherwâya (a less direct road, with beautiful views, is *viâ* Hibbariyeh), arrive at **Hasbeiya**, a small town with a population of about 5,000 (see p. 230). It is situated on the side of an amphitheatre of hills, and is a station of the British Syrian Mission and the American Mission. The site is considered to be that of the ancient "Baal-gad in the valley of Lebanon, under Mount Hermon" (Joshua xi. 17), and it is here that the sacred books of the Druses were discovered in 1860 (see p. 285). Olives and vines are cultivated on both sides of the valley, and there are a number of bitumen pits in the neighbourhood.

For the ascent of Mount Hermon, usually made from either Hasbeiya or Rasheiya, see p. 281.

Between Hasbeiya and Rasheiya the places passed are Mîmis (*Wadi et-Teim*, the headquarters of the Druses, lies below on the left), Beit Lâya and Bkeyîfeh.

Rasheiya is a small village (population about 3,000), its houses arranged in terraces, and surrounded by orchards. The next village is Kafr Kûk, then, after ascending and descending a steep hill, we reach Deir el-'Ashâir, occupied by both Druses and Christians. Passing **Khân Meysalun** (about 17 miles from Damascus on the carriage road between Beyrout and Damascus) and El-Hâmi, we arrive at **Damascus** (see p. 217).

Tiberias to Damascus,

viâ Umm-Keis, Beit-Râs, and Mezerib.

The road runs along the west side of the lake, past the baths and Kerak (p. 203). After proceeding for about an hour and a half we notice the Yarmuk river, entering the Jordan from the east, and another half an hour brings us to **Jisr-el-Mejâmi'a**. Having crossed the bridge the road turns north-east, and it is possible either to make directly for **Umm-Keis** in about two and a half hours, keeping south of the Yarmuk, or, by going further north, to cross the Yarmuk into the valley of the hot springs known as **El-Hammi**. This is a more interesting route, and from the hot springs **Gadara** may be reached in an hour.

From **Gadara** to Beit-Râs the route traverses a beautiful well-wooded country, and for the first few miles an extensive ruined aqueduct will be found beside the route, which follows the course of an old Roman road.

Beit-Râs, the ancient Capitolias, now a half-ruined village, occupies a prominent site, and will be seen from a considerable distance at intervals during the whole day.

The direct route from Beit-Râs lies through level corn lands, and it is an easy morning's journey to **Mezerib**, where the train for Damascus, which leaves about one o'clock, may be taken. For those prepared to make an early start in the morning, or intending to spend the night at **Mezerib**, a longer and more picturesque route by **Wadi-Es-Shalâby**, **'Amrawa**, and **Tell el-Shihâb** may be recommended. At this latter place a most interesting Egyptian inscription of

Seti I. was found in 1901, and from it Mezerib is only an hour's ride.

Mezerib to Damascus by the Haurân Railway (*see* p. 234).
Damascus (p. 217).

Damascus to Ba'albek.

For a description of the train journey between Damascus, Ba'albek, and Beyrout, see pp. 211, 216.

The traveller will leave Damascus by the old French diligence road to Dummar, then, turning to the right, enter a barren gorge, a marvellous contrast to the view of Damascus just left behind. Then a portion of the plain of Sahra is crossed, and the scene altogether alters. High cliffs are on our right hand, in which are tombs, some with Greek inscriptions; while on the left are naked limestone rocks, which will remind the traveller of the Dolomites, or, if he has not visited that wonderful region, will suggest to him mammoth architectural ruins. **Bessima** and **Ashrafiyeh** are two villages, connected by a rock tunnel; it may have been a channel for water to Damascus. A glen is now entered, so exquisite that the traveller, coming from the sterility of Palestine, finds himself in a new world. The river dashes at his feet, and, upon the banks which it waters, life and beauty, in luxuriant profusion, strike one in contrast to the desolation and death around. Every variety of fruit-tree is seen, the walnut predominating; and orchards make glad this strange and solitary place. Passing the village of Fijeh, we arrive in about five minutes at the

Fountain of Fijeh ('Ain Fijeh), a principal source of the Abana. The place takes its name from the Greek *Pêgê*, "spring." There is an old Roman temple, in ruins, above the spring, and at its base there is a cave. From this there rushes up—not a mere fountain, but a full-grown river, which dashes and splashes over rocks and stones for about eighty yards, and then joins the main stream of the Barada, and the two make one river, which the Arabs of to-day call Barada, and the ancients called Abana. One sympathises here with the saying of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings v. 12).

'Ain Fijeh is a capital place at which to camp (*see* above), but if this is not in accordance with the traveller's programme,

he should at least spend an hour or so in its vicinity. Proceeding on our journey, we pass over ledges of rock and steep embankments, first this side of the river, and then that, sometimes through green fields, and then by chalky passes, until we reach **Sûk Wâdy Barada**, a charming spot, and one often selected as a camping-place, as it stands in the midst of orchards, close beside the river, and with exquisite scenery all around. Sûk Wâdy Barada is identical with the ancient city of **Abila**. It is referred to—or rather the district around it—in St. Luke's Gospel, iii. 1: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the *tetrarch of Abilene*." Josephus makes mention of the place. Lysanias was assassinated by the command of Mark Antony, and the territory passed to Philip the Tetrarch. The more correct rendering of the Gospel words is, therefore, "and of Abilene of the tetrarch Lysanias."

Abila was in Christian times a bishop's see, and was sacked by the Moslems, A.D. 634.

In the rock there are many tombs with Greek epitaphs of the early Christian age, and in some cases there are rude busts over the entrances; and there are also two Latin inscriptions at a rock-cut passage on the ancient Roman road; one of these may be translated as follows: "Imperial Cæsar Marcus Aurelius Antoninus, the August, the Lord of Armenia, and Imperial Cæsar Lucius Aurelius Verus, the August, the Lord of Armenia, restored this road, which had been torn away by the violence of the river, by the instrumentality of Julius Verus, Legate of the Province of Syria, who was also their own friend, at the expense of the people of Abilene." The date is about 161–169 A.D.

Perched on the top of a high hill to the south is the so-called **Tomb of Abel** (*Kabr Habil*); it is a Moslem Wely, and is thirty feet long. This is also the supposed site of his murder, according to a legend found in the Korân. There are a few other ruins in the immediate neighbourhood.

Our course now lies through the glen of the Barada until we reach the **Plain of Zebedâny**, about three miles in breadth, surrounded with mountains. The plain is richly cultivated, and in the village of Zebedâny, which has a population of over three thousand, there is an abundance of trees and gardens.

The village on the high hill above Zebedâny is **Blûdân**, the

summer residence of the Damascus missionaries. Crossing the watershed between Damascus and the Bikâ'a by a series of zig-zags, we arrive at **Surghâya**, a village nestling under the highest peak of Anti-Lebanon. This is a favourite camping-place ; the villagers are simple and pleasant, and some of their houses scrupulously clean ; there are no remarkable antiquities in the neighbourhood, except some rock tombs. Next morning the journey will be continued through a rugged country. There is a choice of three roads, the pleasantest being that by way of the village of **Yahfûfeh** and Neby Shît, supposed to be the tomb of Seth. His sepulchre is 121 feet long. From these villages the view of the whole range of Lebanon, a mighty wall of dazzling snow, with the richly cultivated plain of the Bikâ'a below, is grand beyond description. The hillsides are curious for the varied colouring they exhibit, ranging from pale slate to red. With exquisite views all around us, we continue until we reach the village of **Bereitân**, supposed to be Berothai, a city of Hadadezer, from which "King David took exceeding much brass" (2.Sam. viii. 8). In about an hour after leaving this village, the ruins of Ba'albek are visible.

Ba'albek (*see* p. 212).

Ba'albek to Beyrout,

(A) Direct.

Soon after leaving the ruins, the **Quarries**, from whence the great stones used for the platform of the Temple of the Sun were excavated, are passed. There is one gigantic stone still lying where it was left by the workmen nearly seventeen hundred years ago. It is 68 feet long, 14 high, and 14 broad. It is estimated that it weighs nearly twelve hundred tons.

Our course now lies over the Bikâ'a, the broad valley between Lebanon and Anti-Lebanon, known to antiquity as Coele-Syria, which we cross diagonally, and observe one or two ruins on the right, scarcely worth the trouble of visiting.

The valley looks smooth, level, and well cultivated ; but after rains it is difficult riding, as there are so many swampy places. The journey will be broken for midday rest and lunch at the village at **Kerak Nûh**, where is the reputed tomb of Noah, which measures between fifty and sixty yards in length.

Zahleh, to the right, is a large town—the largest on Lebanon—with a population of nearly sixteen thousand, of whom more than nine-tenths are Christians. It has a flourishing station of the American Presbyterian Mission. There is an air of comfort and cleanliness about the place, and of intelligence among the people, more than is met with elsewhere.

A good wine is grown in the neighbourhood, and there are some thriving manufactures.

Through the steep streets there is a watercourse, in which babbles a brook descending from Sannin (Lebanon), hard by. During the massacre of 1860 the town suffered terribly, and was captured by the Druses, who burnt it to the ground.

There is a fairly comfortable Arab hotel, a Turkish telegraph office, schools and churches; and divided from Zahleh by a narrow lane is the considerable village, with railway station, of **El Mu'allaka**, surrounded by groves and orchards, and in the midst of fertility.

A good road, gently winding, leads by a series of zig-zags to the summit of Lebanon, and then descends by another series of zig-zags to Beyrout.

When the **Summit of Lebanon** is reached, the scenery is exquisite. On our right hand is a wild, magnificent gorge, the Wâdy Hummâna; below, may be seen the promontory of Beyrout, flecked with its white houses, while beyond is the broad blue Mediterranean; on the right and left are wild and barren mountains. The traveller should stay here awhile at this wondrous summit, 5,600 feet above the sea-level, until he has fully feasted his eyes on the magnificence of the scene.

Descending towards Beyrout, every turn of the road gives fresh glimpses of its charming environs. As we near the level a civilised region is entered, orchards and gardens abound, pleasant villas are seen on every hand, the Pineta, or pine-grove, is traversed, and soon we find ourselves among the shops and streets of Beyrout.

Beyrout (*see* p. 207).

Ba'albek to Beyrout,

(B) *viâ* the Cedars.

The Cedars of Lebanon are best visited from Ba'albek and 'Ain 'Ata. If the traveller intends only to visit the Cedars, and go back to Ba'albek, the following plan is recommended.

Ba'albek to 'Ain 'Ata, six hours, camp there ; next morning, 'Ain 'Ata to the Cedars, four hours ; return to tents in 'Ain 'Ata, four hours ; camp there, and return when inclined. If travellers continue from the Cedars direct to Beyrout, they should camp at Yammûnah, with its lake ; then from the Cedars travel south to 'Afka (the old shrine of the "Mourning Venus," abolished by Constantine), from whence an excursion may be made to the Natural Bridge, and then continue to the Dog River (p. 210), and thence to Beyrout (p. 207). From the Cedars to Tripoli is only a day's ride ; from Tripoli to Beyrout is two days by road, but only three hours by steamer.

The Cedars can be reached *viâ* Shtôra or Zahleh (p. 294). The road crosses the plain of the Bikâ'a, and when a column is passed on the left, an hour further on brings us to the spur of the mountain. In half an hour we reach Deir el-Ahmar, where a guide should be taken. Here the ascent, ridge over ridge, is made, until the traveller arrives at the little village of 'Ain 'Ata, inhabited by Maronites. From here the ascent is steep until the summit is reached. The view from this elevation is as extensive as it is beautiful, commanding all the ridges of the mountain, and, below, the great plain of the Bikâ'a on one side, and the white houses of Tripoli on the other. The celebrated Cedars are reached by a descent of about an hour : they lie in the central ridge of Lebanon, about eight miles in diameter ; the group stands alone, with not another tree in sight, at an elevation of at least 6,000 feet above the Mediterranean, and when first viewed from above looks disappointingly insignificant.

The cedars are about four hundred in number, and they vary extremely in size, some being very old ; these are in the centre, and the younger ones cluster round them. There may not be more than twelve remaining of great antiquity, and a few of these measure more than forty feet in circumference, but the trunks are not high. These trees grow less in number continually, and some travellers do not count as many as above stated. Dr. Thomson says : "I counted four hundred and forty-three, great and small ; and this cannot be far from the true number."

Goats have been allowed to destroy the younger trees and the saplings, so that until recently it was only a question of time when the renowned cedars would disappear from their native place entirely ; however, thanks to Rustum Pasha, the

ex-Governor of the Lebanon, they were enclosed by a fence a short time ago.

Smaller groups of cedars are found also in other parts of the range.

The Lebanon.

The classic Latin name, as well as the reading of the Vulgate, is Libanus; Arab geographers call the range *Jebel Libnân*.

In Joshua xiii. 5 the eastern range is appropriately distinguished as "Lebanon, toward the sun-rising." Latin writers always designate the eastern range by the name *Anti-Libanus*, which signifies opposite, or "over against Lebanon." The southern mountain of this range is known to the sacred writers as Hermon. Anti-Libanus is now called by native geographers *Jebel-esh-Shurky* ("East Mountain"), while Lebanon proper is sometimes termed *Jebel-el-Ghurby* ("West Mountain").

Lebanon signifies "white," "the White Mountain." The term *white* is employed either because of the whitish limestone rock which composes the great body of the whole range, or, more probably, because snow covers the topmost peaks most of the year. In Jer. xviii. 14 mention is made of the "snow of Lebanon."

The Bible represents Lebanon as lying on the northern border of the Promised Land (Deut. i. 7, iii. 25, xi. 24; Joshua i. 4, ix. 1). The two distinct ranges both begin in latitude 33 degrees 20 minutes, and run in parallel lines from south-west to north-east, with an average base breadth of about twenty miles. At the northernmost termination of the Eastern chain, the plain of Emesa opens out, but Lebanon (intersected by the Eleutherus valley north of Tripoli) continues further north to Antioch. Between these two ranges is the long valley, from five to eight miles in width, called *Coele-Syria* ("Hollow Syria"), termed in Scripture the "Valley of Lebanon" (Joshua xi. 17). The modern name is El-Bikâ'a, "the valley." It extends to Aleppo, and is traversed by the Orontes (running east of Lebanon), which flows north to Antioch, and the Leontes, or Litâny, which flows south and pierces the range westwards to reach the sea between Tyre and Sidon. The water parting is close to Ba'albek.

Besides the above passages, which mainly refer to the name and situation, there are many other Bible allusions to this

mountain range. Lebanon and its inhabitants, the Giblites and Hivites, were promised to Israel; but a great part of the region was not conquered (Joshua xiii. 2-6; Judges iii. 1-4). In Deut. iii. 25 it is called "that goodly mountain" which Moses desired to see; in Judges iii. 3, "mount Lebanon"; in 2 Chron. ii. 2, "the mountain." This goodly mountain was famous for cedars (Psa. xxix. 5, xcii. 12; Isa. xiv. 8); for flowers (Nahum i. 4); for fragrance (Solomon's Song iv. 11; Hos. xiv. 6); for wine (Hos. xiv. 7); for appearance, "the glory of Lebanon" (Isa. xxxv. 2); Lebanon was covered with snow (Jer. xviii. 14); some of it was barren (Isa. xxix. 17); a place for wild beasts, "for lions' dens," the mountains "of the leopards" (Isa. xl. 16; Habak. ii. 17; Solomon's Song iv. 8); it was the source of many streams (Solomon's Song iv. 15); the goodly cedars and firs on Lebanon were the chosen materials with which King Solomon built the royal palace and the splendid temple of the Holy City (1 Kings ix. 19).

When the second temple was built the people "gave money . . . to bring cedar-trees from Lebanon" (Ezra iii. 7). The snows, the streams, the verdant forests, the richness and the grandeur of Lebanon made it always to the Hebrews the emblem of wealth, of majesty, and of glory.

The chief summits of Lebanon are, **Sannîn**, about 9,000 feet high, and **Jebel Makmel**, nearly 10,200 feet, which is the highest peak in Syria. The average height of the chain is 6,000 to 8,000 feet. The loftiest peak of Anti-Libanus is **Hermón**, boldly rising 9,200. The average height of the range is about 5,000. The southern part of the valley of Coele-Syria is drained by the river **Litány** (or Leontes), which has cut through Lebanon a most beautiful gorge; in the latter part of its course this stream passes through a wild chasm, whose banks in some places are more than a thousand feet high, "of naked rock, and almost perpendicular." "In wild grandeur this chasm has no equal in Syria, and few in the world." The western slopes of Lebanon are very beautiful, with "evergreen oaks and pines clothing the mountain's side, while fig-trees, vines, mulberry, and olive-trees abound on terraced heights or in picturesque glens. Corn is cultivated in every possible nook, villages nestle among the cliffs, and convents crown the summits of well-nigh perpendicular rocks" (*Ayre*). Wild beasts are, as always, numerous in the recesses of the range. Fossils abound in the rocks. Iron and coal have also been found (compare Deut. viii. 9, xxxiii. 25).

The mountain is peopled with Maronite Christians, numbering about 150,000, whose chief industry is rearing the silk-worm. Anti-Libanus is more barren, and more thinly peopled than the western range.

Since the massacre of 1860 (*see* p. 228) the Lebanon has been an independent province, governed by a Christian Pasha nominated by the Sultan, and approved by the European Powers.

Tripoli,

or Tripolis ("The Triple City"), has a population estimated at 24,000. It is built on both sides of the river Kadisha. To the east, higher up the stream, is a monastery of the **Maulawīyeh**, or Dancing Dervishes. There are eighteen churches in the town, one of which is Protestant. The chief manufacture is soap, made from olive-oil. Tobaçco is cultivated here plentifully; and sponges are fished freely, and command a good trade. The scenery in the neighbourhood is very fine; the antiquities, though not extensive, are very interesting. The harbour is the safest in Syria.

Vice-Consul, Dr. J. Abela.

U.S. Consular Agent, Ira Harris.

Tripoli is interesting as a city that has memorials of many ages, and a history supposed to date from early Phœnician times. In one respect it was the Alexandria of Syria, for its library of 100,000 Arab volumes was destroyed by fire in 1109 by the Crusaders.

The visitor should especially view the curious bridge with shops over the river.

The **Castle** is the best place for a good view. The houses are white-roofed, and many of the interiors are curious, having wells of water in them.

The town is two miles from the small suburb (*El Mineh*) at the harbour, to which a tram has run since 1881. Between these are gardens watered by the river. The city was very prosperous under the Moslems before the Crusades. It was taken by Baldwin I. on July 21, 1109, by aid of the Genoese, to whom a quarter was given. The castle was then called Mt. Pilgrim. Raymond of St. Giles was the first count, but died during the siege. It flourished under the Franks, and had 4,000 merchants selling silks and camlets. Its schools became famous, and sugar-cane was cultivated. It was taken by Sultan Kelaûn in 1287. Silk was still here made in 1586,

and mulberries are still grown near the city to feed the silk-worms.

From Tripoli to Beyrout takes about seventeen hours, and the traveller passes by *Anfeh* (the ancient Nephin), and by the pictureque bay of **Râs Shakka** (the Greek Theou-prosopon), the town of Batrûn, dating from the fifteenth century B.C., and the town of Jebeil, corresponding with the *Gebal* of Scripture, from whence the masons for Solomon's Temple were brought (1 Kings v. 18). The Giblites, or people of Gebal, were also famous as ship-builders. "The ancients of Gebal, and the wise *men* thereof were in thee [Tyre] thy calkers : all the ships of the sea with their mariners, were in thee to occupy thy merchandise" (Ezek. xxvii. 9). The town was already important in the fifteenth century B.C.

The **Nahr-el-Kelb** (Dog River) (p. 210) is the next place of great interest, and from thence it is an easy and pleasant ride by the sea-shore to Beyrout (p. 207).

Jaffa to Gaza,

viâ Ascalon.

This journey may be performed by keeping to the Jerusalem route as far as Ramleh (p. 49), and then striking south-west across a plain, partly sandy, partly covered with weeds, and here and there diversified by a plot of corn, to 'Akir, or Ekron, and thence to Jabneh.

Ekron was the most northerly of the five chief Philistine cities. It was assigned to Judah (Joshua xv. 11, 45, 46), and subsequently to Dan (Joshua xix. 43). It was from Ekron that the Philistines finally sent back the Ark of God, after its presence had caused so much calamity in their cities (1 Sam. vi.). In 2 Kings i. Ekron is described as the place to which the dying Ahaziah sent to inquire of Baal-zebub concerning his hopes of recovery. It is mentioned in a text of Sennacherib, who took it in 702 B.C., and impaled the natives. Amongst the prophecies referring to Ekron are Jer. xxv. 20, Amos i. 8, "I will turn mine hand against Ekron"; Zeph. ii. 4, "Ekron shall be rooted up"; also Zech. ix. 5-7.

'Akir is now the site of a Jewish settlement, and is distinguishable from afar by the quantity of eucalyptus and

other trees around it. Two finely built wells tell of a more prosperous state of things.

The direct route from Yâfa, or Jaffa, to Yebna, or Jabneh, runs for fifteen and a half miles along the east side of the sand-hills that fringe the Mediterranean coast in this part, and across the Wady Surâr, which is a river in the winter season (*Nahr Râbin*). The first part of this ride, as soon as the gardens of Jaffa are left behind, is rather dreary, chiefly over sandy tracts, until the springs of Ayun Kara, at the western foot of the sand-dunes, and at the edge of the cultivated lands of Rishon le Zion (see below) are reached. The colony, with its great wine factory and cellars, is situated on elevated ground, after passing which the road descends for a couple of miles to the next Jewish colony, situated in the Wady Hanein, and called **Nahalath Reuben** (see p. 301), after passing which the plains of Philistia are seen, gracefully undulating, and richly clothed with pastures and growing crops.

"The most striking and characteristic feature of Philistia is its immense plain of corn-fields, stretching from the edge of the sandy tract right up to the very wall of the hills of Judah, which look down its whole length from north to south. Those rich fields must have been the great source at once of the power and value of Philistia, the cause of its frequent aggressions on Israel, and of the unceasing efforts of Israel to master the territory. It was, in fact, 'a little Egypt.' As in earlier ages the tribes of Palestine, when pressed by famine, went down to the valley of the Nile, so in later ages, when there was a famine in the hills of Samaria and the Plain of Esdraelon, the Shunamite went with her household 'and sojourned in the land of the Philistines seven years'" (2 Kings viii. 2).

The cultivation of Sharon and Philistia has been largely increased by the

Jewish Colonies.

At *Mulebbis*, about two miles west of Antipatris, a colony founded in 1878 and abandoned, was reoccupied in 1882 by 170 families, and called Petakh Tikvah ("Door of Hope"), and nearly a million eucalyptus-trees planted, with vineyards, tea, and geranium plantations. Bulgarian Jews live at *Artûf* near the railway, at the foot of the mountains. In 1882 the colony Rishon le Zion ("First of Zion") was founded at 'Ayûn Kâra, on the Gaza road, six miles south of Jaffa, with vineyards, orchards, and eucalyptus groves, and seventy

families; and two miles further south Nahalath Reuben ("Reuben's possession"), in the same year, was planted with vines and almond-trees. Gederah (at *Katrah*), three miles south-east of *Yebnah*, has a population of 130 Jews. *Kustineh*, about five miles east of Ashdod, is held by Bessarabian Jews. Half a mile east of Ekron, near the railway, is the colony of Ekron, founded in 1883, with groves and orchards, which can be seen from the train. Rehoboth is a colony at *Deirân*, south-west of Ramleh, for sixty-four families of Russian Jews, cultivating vines and mulberry-trees.

Besides colonies in Galilee already noticed (p. 286), there are others, such as Khaidara, seven miles south-east of Cæsarea (p. 167), *Zammarin*, on the south-west slope of Carmel, and five others near *Tantûra* (p. 170). These have been less prosperous than those in the south, some of which are self-supporting, though still requiring a larger market for their products. All these colonies are fostered by the European Association of Jewish "Zionists." (For details, see *Palestine Exploration Fund Quarterly Statement*, April, 1900.)

Yebnah is a modern town, with some ruins of the ancient Jabneh, or Jamnia, and also of a church of the Crusaders. It is well situated on an eminence declining towards the sea. Just outside the village is a shrine of the Moslem saint Abu Horeira, "the father of a female kitten," who was one of the "Suhaba," or companions of Mohammed. The building is interesting from the fact that the three handsome ogival arches which form the ewan (with the article "il ewan," or lewan) once belonged to the Crusaders' Church, and were set up again here by "Khalil ibn Sawir," the governor of Ramleh, who built the great bridge at Lydda, and sent emissaries to assassinate Edward, Prince Royal of England, afterwards Edward I., who, though wounded by a poisoned dagger, slew his assailants. The story of the devotion of his wife, the Princess Eleanor, is too well known to need repeating. The inscription in the porch gives the date as A.H. 673 (A.D. 1274). The great three-arched Saracenic bridge a little way to the north-east of Yebnah was built at about the same time. The population is about 3,000, subsisting chiefly by agriculture, and gathering abundant harvests with very rude appliances from the fertile lands of the vicinity. The threshing-floors round the village, and the oxen treading out the corn, are exceedingly illustrative of Scripture usages.

Jabneh, or Jabneel, was a town on the boundary of Judah,

as seen in Joshua xv. 11. It came into the power of the Philistines, from whom Uzziah took it, and "brake down the wall" (2 Chron. xxvi. 6). In the time of the Maccabees the place was called Jamnia (1 Macc. iv. 15). See also 2 Macc. xii. 40, where it is recorded that after the overthrow of Gorgias by Judas Maccabæus at this place, "under the coats of every one that was slain they found things consecrated to the idols of the Jamnites. . . . Then every man saw that this was the cause wherefore they were slain." There must thus have been idols and temples here at that time. Strabo says this district was densely populated, and that 40,000 armed men came forth from Jamnia and its vicinity. The harbour of Jamnia, south of the mouth of the Wady Surâr, is four miles to the north-west, and is quite small. This was the place where Judas Maccabæus "set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off" (2 Macc. xii. 9).

After the fall of Jerusalem Jamnia became noted as a seat of learning, and Gamaliel II. was buried here. The Franks built a fortress there in 1142.

Leaving the hill on which Yebnah stands, the traveller crosses the plain towards Esdûd.

South-east of Yebnah and north of the Katrah colony is *El Mughâr*, a village on a hill, with caves identified by Sir Charles Warren with *Makkedah* (Joshua x. 10-28), where the five Amorite kings hid in a cave.

Esdûd (anciently **Ashdod**) is a small village, situated on the eastern slope of a hill, in the midst of a fertile country. The cornfields sweep up to the base of the hill, and there are orchards teeming with apricots and pomegranates, olives and figs, in place of the temples and palaces of the ancient city. The village is a mass of filth and squalor and wretchedness. Heaps of stones and a few fragments of capitals and columns, one granite column and a sculptured sarcophagus are about all that remains to whisper of what once has been. Yet here once stood the great temple of the Fish-god, Dagon, and the Acropolis.

"How sad, and yet how glorious," says Dr. Porter, "is the view from the top of that hill, beneath which the dust of a mighty city lies dishonoured! On the one side the noble plain, stretching away to the foot of Judah's mountains, here and there cultivated, but mostly neglected and desolate, yet all naturally rich as in the palmiest days of Philistia's power. On

the other side a dreary, hopeless waste of drifting sand, washed away yonder by the waves of the Mediterranean, and here, at our feet, advancing with slow and silent, but resistless step, covering, and to cover, flower and tree, ancient ruin and modern hut, in one common tomb."

Ashdod (signifying stronghold) was one of the royal Philistine cities assigned to the tribe of Judah (Joshua xiii. 3). The possessors, however, were never ousted. The town was specially celebrated for the worship of Dagon, the Fish-god. In 1 Sam. v. we read of the disgrace of the idol in presence of the ark of God, and of the plague sent on the inhabitants of the city. The walls were broken down by King Uzziah (2 Chron. xxvi. 6), and the city was afterwards taken by the Tartan, or general of the King of Assyria (Isa. xx. 1).

At Ashdod there was an intermixture of the Jewish people, often a cause of transgression. Nehemiah sorely lamented these things when he saw "Jews *that* had married wives of Ashdod. . . . And their children spake half in the speech of Ashdod, and could not speak in the Jews' language" (Neh. xiii. 23, 24).

The prophecies against Ashdod are in Jer. xxv. 20; Amos i. 8, "And I will cut off the inhabitant from Ashdod"; Amos iii. 9; Zeph. ii. 4, "They shall drive out Ashdod at the noon-day"; Zech. ix. 6. Ashdod was taken by the Assyrian king Sargon in 711 B.C.

In the New Testament, Ashdod, or Azotus, is mentioned as the place where Philip was found after the conversion of the Ethiopian eunuch (Acts viii. 40).

About 600 B.C. Ashdod is asserted to have endured the longest siege in the history of the world, being invested by Psammetichus for twenty-nine years, as related by Herodotus. During the Maccabæan wars the place was destroyed and rebuilt (1 Macc. v. 68, x. 84). In early Christian times Azotus was an episcopal see, as also in the time of the Crusades.

At Esdûd there is a steam-mill belonging to a German, who has arrangements for accommodating a small party of travellers overnight. Just outside and south-west of the village are the ruins of a large Khân.

Leaving Esdûd, the road to the south is followed across a plain constantly encroached upon by the sands. Passing *Hamâmeh*, with its well-cultivated gardens and shrine of Seyidna Abu 'Arkub, a Moslem saint who is said to have come flying through the air from afar, and alighted there,

El-Mejdel is reached. His presence at *Hamâmeh* was, however, not known till revealed at his death. He was buried where he lay, and the place is annually visited by crowds of Moslems in pilgrimage. *El-Mejdel* is a large and thriving village. There is a good bazaar, and numerous substantial stone houses, and a few fragments of old ruins, consisting chiefly of large hewn stones and broken columns.

Leaving *Mejdel*, with its groves and fields, the traveller now turns westward across the sandy tract, and soon sees before him the green oasis surrounding the little village of *El-Jorah*, under the ruined ramparts of *Ascalon*.

'**Askulân**, or **Ascalon** (Bib. Ashkelon or Askelon), was a royal city of the Philistines, situated by the Mediterranean shore, about twelve miles from Gaza. The orchards and gardens are of great repute, the onions being especially famous. Where the sand has not drifted over the site, these orchards flourish. Amongst them are the desolate remains of ancient *Ascalon*.

"Well might *Ascalon* be deemed the haunt of the Syrian Venus," says Stanley. "Her temple is destroyed, but the Sacred Doves—sacred by immemorial legends on the spot, and celebrated there even as late as Eusebius,—still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls. . . . In *Ascalon* was entrenched the hero of the last gleam of history which has thrown its light over the plains of Philistia. Within the walls and towers still standing, Richard held his court; and the white-faced hill which, seen from their heights, forms so conspicuous an object in the eastern part of the plain, is the 'Blanche Garde' of the Crusading chroniclers."

The Syrian Venus referred to in this extract was the Fish-goddess, *Derceto*, the tutelary deity of *Ascalon*.

A curious plaque, probably representing this goddess, has been found in the ruins.

"No ruins can be more complete than those of *Askelon*. It is an utter desolation. Great fragments of the wall that faced the sea lie scattered about like immense boulders, the stones and the mortar bound together in a solid mass. One is at a loss to conjecture what mighty forces could have been employed to wrench such massive blocks from a wall that seems to have been part of the rock itself.

"We clambered over these fallen masses, which will soon be buried in the drifting sand, and reached the highest part of

the old battlements. Seating ourselves on a projecting column we surveyed this scene of awful desolation. On our way up we passed several marble and granite pillars, beautifully polished, and bearing testimony to the taste with which the city was adorned. Fragments of marble and granite lie scattered about in all directions. Patches of garden ground, onion beds, hedges of prickly pear, mounds of *débris*, now occupy the site of Askelon. There is not one inhabited house amongst the ruins—not so much as the vestige of a modern house. The fine crescent sweep of the ancient city is filled up with sand ; . . . towards the north-east are beautiful gardens, filled with fruit-trees, flowers, and vegetables. Every now and again in the narrow lanes, we came upon broken columns of marble and granite, and ornamented friezes, which had been dug out of the sand-drift. . . . At a little distance from the walls is a small village, where pieces of broken pillars are now used for door-steps. Many portions of the ruins have also been drifted into the adjoining gardens" (*Wallace*).

Here and there a few columns, which, however, have lost their capitals, are still erect.

Tablets found in Egypt still exist, written (in cuneiform character) by chiefs of Ascalon to the Pharaoh, in the fifteenth century B.C.

The subsequent history of Ascalon since the period of the Old Testament narrative is of great interest. Under the successors of Alexander, many battles were fought for the possession of this strong city on the sea-coast. Herod the Great added to the splendour of Ascalon (his birthplace) by building porticoes, baths, etc. In the fierce struggle between the Jews and Romans, terrible scenes were enacted here ; on one occasion, two thousand five hundred Jews were deliberately killed in cold blood. The Christian Emperors made the town a bishopric, and it prospered also under the Moslems.

Ascalon was taken by the Crusaders in 1153, fifty years after the rest of Palestine had yielded. Eight months were occupied in a fierce attack by sea and land. When a breach was effected in the walls, a band of Templars rushed in, but were repulsed. At length the town yielded ; but its defenders made their own terms, and marched out with the honours of war.

In 1187 Saladin regained the town. . In 1191, Richard Cœur de Lion, after fighting his way from Acre, defeated the Moslems at Arsûf. Saladin demolished Ascalon and its walls,

to prevent its falling into the hands of the English. It was again partly restored, but dismantled by agreement. The Knights of St. John received it in custody from Frederic II. of Germany in 1243. In 1270, Sultan Bibars completely destroyed the defences of the town. For about three centuries the place has been utterly abandoned.

The orchards and gardens existing on part of the site of the city, and also without the walls to the north-east, are cultivated by the inhabitants of the miserable little village of El-Jorah, situated in the immediate vicinity of the ruins.

Ashkelon, Eshkalon, or Askelon, as it is variously called in the Scriptures, lay on the great road into Egypt. In Joshua xiii. 3 it is mentioned as one of the five great cities of the Philistines; also in 1 Sam. vi. 17, in connection with the golden emerods of the Philistine trespass offering. "Publish it not in the streets of Askelon," exclaims David in his lament over Saul and Jonathan (2 Sam. i. 20), coupling it with Gath as a representative city.

"Askelon with the coast thereof" was taken possession of by Judah (Judges i. 18). In Judges xiv. 19, when Samson's riddle had been answered through the treachery of the woman of Timnath, we find the incensed bridegroom going down to Ashkelon, slaying thirty men, and with the spoils discharging his obligations to the Timnites.

Ashkelon is denounced in various prophecies. Jeremiah mentions it amongst the nations who should drink "of the wine cup of this fury" of the Lord (chap. xxv. 15-20). "Ashkelon is cut off *with* the remnant of their valley" (chap. xlvii. 5). "I will cut off . . . him that holdeth the sceptre from Ashkelon," is the declaration of Amos i. 8. Ashkelon shall be "a desolation" (Zeph. ii. 4). "Ashkelon shall see *it*, and fear; . . . and Ashkelon shall not be inhabited" (Zech. ix. 5).

It is only necessary to look round upon the present site of Ascalon to see how completely the city has been given up to uninhabited desolation. But surely if prosperity again visits this land, so fine a site for a city is not likely to be left to utter neglect. Under a better state of things, Ascalon is no doubt destined to rise again.

The ancient walls with numerous towers are probably those built by King Richard, and repaired, after having been dismantled, by the Knights of St. John.

The direct road from Ascalon to Gaza (twelve miles) presents

little requiring special description. *Burberah*, with its gardens and orchards, may be taken en route, or the shore more closely followed. What must strike every one in the course of this journey is the way in which the sand is gradually encroaching in the cultivated lands. Fields, and orchards, and groves are seen partially covered, and doomed to utter destruction.

Ghuzzeh, or **Gaza**, is not upon the seashore, but about two miles from it. It stands chiefly on a hill surmounted by the Mosque. The view of the sea is almost shut out by the intervening sandhills. Several outlying suburbs cluster round the hill, on which the central part of the town stands, the hill itself being apparently composed in part of the *débris* of successive towns that have flourished and decayed on this spot. The population of the place is over 18,000, almost exclusively bigoted and fanatical Mohammedans, the native Christians only numbering some 300. Before reaching Gaza we pass through a large olive-grove.

Gaza.

British Consular Agent.—A. A. Knesevich.

"The town, as seen from the neighbouring height, has a straggling and mean appearance, for the houses are low and built of mud, with the exception of a few which occupy the rising ground, built of stone. There is little architectural beauty about the place. The monotony is relieved by a mosque and a minaret here and there, and by the beautiful gardens which fill up every space between the houses, and the various clusters of suburbs that make up the modern Gaza." The C.M.S. Mission Station, with hospital and schools under the superintendence of the Rev. Canon R. B. Sterling, M.D., is situated at the south-west corner of the town. There is, besides, a very interesting little medieval church in the Greek convent. It is described by Professor Clermont-Ganneau as "an architectural gem, in a rare state of preservation, having all the features complete, even to roofing, eaves, and buttresses. The building consists of a single nave with only two bays, and was erected by the Crusaders, though apparently on the plan of a previously existing Byzantine chapel." A small Latin monastery has of recent years been built at Gaza, on the site of a former Jewish synagogue. A hotel is kept by a Syrian.

The **Mosque** is a very conspicuous object, with its tall octagonal minaret. It was formerly a Christian Church of

St. John, built by the Knights Templar in the middle of the twelfth century. "The three parallel aisles of the ancient church remain," says Dr. Robinson, "as well as the columns with Corinthian capitals which divide them. The middle one is higher than the other two, and has a second row of columns on each side above. The length of the building is about 110 feet, not including the recess of the altar on the east, which is about twenty feet more. On the south side the Moslems have added another low aisle in an inferior style of architecture."

The eastern apses were destroyed when the Moslems converted it into a mosque. The doorway is a fine example of Italian Gothic.

A deep cutting in a mound of earth is pointed out as the traditional position of **Samson's Gate**.

Samson's Hill is near the town on the south-east (Judges xvi. 1-3). There is a fine view from the *wely* at the summit of the hill. Southward runs the old historic route to Egypt, by the Vale of Gerar, the memorable abiding-place of Abraham and Isaac. East and north-east lies the Philistine plain, and on its boundary are the mountains that surround Hebron.

The traveller is doubtless on "the top of an hill that is before Hebron," to which the doors and posts and bar of Gaza were carried up by Sampson.

Gaza is noted for its wells, the water of which is remarkably good. They are of great depth, some being as much as 150 feet deep. The town is healthy, and has considerable commerce, which only needs a harbour or a railway, and more security for property, to make the town one of great importance. The trade of the place is in wheat, barley, etc., but more especially in soap, which is transported to Egypt in large quantities.

Gaza (Hebrew *'Azzah*), the *strong*, was one of the most ancient cities in Palestine. In Gen. x. 19 allusion is made to this great Philistine stronghold. In Deut. ii. 23, Jer. xxv. 20, and Joshua xi. 22 its inhabitants are mentioned, being in the latter case a remnant of the giants, the Anakim. Its allotment to the tribe of Judah is stated in Joshua xv. 47; in Judges i. 18 we read, "Judah took Gaza, with the coast thereof," but its inhabitants were amongst those left "to prove Israel" (chap. iii. 1).

The connection of Samson with Gaza, his betrayal by Delilah to the Philistines, his captivity and torture in the prison-

house, and his terrible revenge, are narrated in Judges xvi. "And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein: so the dead which he slew at his death were more than *they* which he slew in his life (ver. 30).

Of King Solomon it is stated, in 1 Kings iv. 24, that "he had dominion *over all* the region on this side the river, from Tiphseh even to Azzah." In Jer. xlvii. 1 the capture of the city of Pharaoh is alluded to.

"But I will send a fire on the wall of Gaza, which shall devour the palaces thereof" (Amos i. 7). "Gaza shall be forsaken" (Zeph. ii. 4). "Gaza also shall . . . be very sorrowful; . . . the king shall perish from Gaza" (Zech. ix. 5). "Baldness is come upon Gaza" (Jer. xlvii. 5). All these prophecies have in the course of history been fulfilled.

It will be remembered that it was on the road leading to Gaza that Philip met and baptized the "eunuch of great authority under Candace, queen of the Ethiopians" (Acts viii. 26, 27).

Gaza is mentioned on tablets of the fifteenth century B.C. as a place on the trade route to Egypt.

It was besieged for five months by Alexander the Great, and its inhabitants slain. In the Jewish wars it was frequently destroyed, but always rose from its ruins, and under the reigns of Titus and Hadrian it was one of the principal cities of Syria. It was conspicuous as a stronghold of idolatry as late as the fourth century.

In the fifth century a Christian bishop, Porphyrius, destroyed the eight remaining pagan temples in Gaza, and a church was built by the Empress Eudoxia about 405 A.D. The medieval building described on page 308 probably stands on the site of the church. The place prospered under the Moslems.

In 1152 a fortress of the Knights Templars was built, and a new town sprang up. Saladin captured the city in 1187, and demolished the fortifications. Since the departure of the Crusaders no event of importance has marked the history of Gaza.

Of the ancient harbour, or Majuma (on the coast of Gaza), at one time an independent city under the name of Constantia, scarcely a trace remains. It is about two miles to the northwest of the city.

Gaza to Hebron,

(A) *viâ* Beit Jibrîn.

The traveller emerges from the largest olive grove in Palestine, to the north of Gaza, and journeys along a road mostly passing across sandy downs. Beit Hanûn, Tumreh, Nijid, Simsim, and Bureir are successively passed—all villages. The broad Wâdy el Hesy is crossed south of the two latter.

Passing by **Umm Lâkis**, an insignificant ruin called Malagues in the Middle Ages, the road leads to '**Ajlân**. On the south-east is the large mound with a spring, called **Tell el Hesy**, on the south bank of Wâdy el Hesy.

This Tell was identified, in 1878, by Colonel Conder, with **Lachish**, through the account of its position by Eusebius, in the fourth century A.D. In 1892-93 it was excavated by Dr. Flinders Petrie and Dr. Bliss. The latter found, under the remains of successive towns, at the lowest level, a small tablet with cuneiform characters inscribed on both sides, with seals of the eighteenth dynasty of Egypt. According to the latest translation from a good copy of the original, it reads, "The chief of the forces to the head man. I bow at your feet. Do not you know our orders about Dan Hadad and Zimrida, the chosen ones of your city; and Dan Hadad is put in place of Zimrida as head of my city? What message did you first send me? The other is a slave, and in three years I have thrice sent. What fellow is this? I myself gave our orders as to the king's land, and our lord has sent orders to me, and when will you do what the master orders that the city must obey? As to the governor he has ordered him before me, and the head man of the sun god (*i.e.*, of the Pharaoh) is to hand him these orders."

From another tablet we know that Zimrida was set up by the Pharaoh, to whom he wrote from Lachish. From a third we learn that, in the fifteenth century B.C., he was murdered by the natives of Lachish. The identity of the site is thus fully established.

Lachish (*impregnable*) was an ancient city of the Canaanites, allotted to the tribe of Judah (Joshua xv. 39). It was captured by Joshua (chap. x. 32), its king being one of the five who were first imprisoned in the Cave of Makkedah and then hanged. Lachish is named among the cities that Rehoboam fortified (2 Chron. xi. 9). It was the place where Amaziah

was slain by the conspirators who pursued him from Jerusalem (2 Kings xiv. 19; 2 Chron. xxv. 27). (*See also* Micah i. 13; Jer. xxxiv. 7.)

In 2 Kings xviii. 13-17, xix. 8; 2 Chron. xxxii. 9; Isa. xxxvi. 2, xxxvii. 8, references are made to the siege (and probably the capture) of this town by Sennacherib, King of Assyria. A reference to this event, in cuneiform characters, has been discovered at Nineveh. Over the figure of Sennacherib are the words, "Sennacherib the mighty king, King of the country of Assyria, sitting on the throne of judgment before the city of Lachish. I give permission for its slaughter." Lachish was reoccupied after the captivity (Neh. xi. 30), and still inhabited in the fourth century A.D. The place was visited in 1192 by Richard Cœur de Lion. A late Greek text was found in the ruins.

Somewhere in the plain near Lachish was Libnah, the "fenced city" which Sennacherib next attacked after Lachish. Hence he sent to Hezekiah the vaunting letter denying the power of Israel's God, and comparing Him to the gods of the heathen. Hezekiah "spread it before the LORD" (Isa. xxxvii. 14), deliverance was promised and speedily sent. "Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand" (ver. 36).

From Lachish, treading in the footsteps of Joshua, the traveller sees to the north the remains of ancient **Eglon**. It was taken by Joshua on the same day with Lachish (Joshua x. 34, 35). It is now called **'Ajlân**. A mound of ruins and rubbish is all that remains. Its capture, and the hanging of its king at Makkedah, are recorded in the chapter just alluded to.

The road continues eastward over the undulating plain. It is a district still little cultivated, and often overrun by wandering Arabs. In the district running southwards to the valley of Gerar, the flocks of Abraham and Isaac were pastured. Many mounds of rubbish are seen, denoting former towns and villages. But the general desolation of the scene is very striking, bringing to mind the words of the Prophet, "O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant" (Zeph. ii. 5).

The village of *Es-Sukkariyeh*, or the Sugary, where there are some remains of columns and capitals, is passed, and also *Tell-el-Kubeibeh*. After crossing some low ridges, in about an

hour, the valley of Beit Jibrin is reached, and the Shephelah, or low country, is entered—the borderland between Judah and Philistia, so rich in historical and Biblical associations. The ridges and glens are now studded with villages, corn grows on the plain, and caves abound.

Beit Jibrin is identified with **Eleutheropolis**, not a Biblical site (unless, as Dr. Thomson suggests, it be also accepted as the site of *Gath*). But Eleutheropolis is of considerable importance in the geography of Southern Palestine, as from it Eusebius and Jerome calculate the distance and direction of the many towns (such as Lachish) which are clustered round.

Beit Jibrin was originally Bethogabra, "House of the Giant." Ptolemy mentions it under this name. In the time of Eusebius it was a flourishing town and bishopric, known as Eleutheropolis, or the Free City. But its Greek name and Greek civilisation disappeared under the Moslems. An Arabic town sprang up, reviving the ancient name in a modified form, as Beit Jibrin. Frank and Paynim alternately held the place in the time of the Crusades. Here, on the old foundations, was reared a fortress, of which the Knights Hospitalers were appointed defenders in 1134. It was then called "the House of Gabriel," and wrongly supposed to be the site of Beersheba.

The boundaries of the **Ancient Castle** just alluded to are plainly marked by a quadrangular enclosure. It was built of large stones, and enclosed a space of 600 feet square. The castle itself is about 200 feet square—all is now little more than a massive ruin, heaped up amongst a confused mass of arches, and vaults, and broken walls.

The **Caves** in the vicinity of the Beit Jibrin, and under and around Tell Sandahannah, considered by some to be the work of Idumæan Horites, or cave-dwellers, are interesting. They are numerous and extensive. Some were made, or enlarged, at a late period, ancient tombs having been partly destroyed in excavating them.

In one chamber is a sculptured dado, with floral design. In another the name of Saladin is written on the wall in early Arab characters. One of these vast underground chambers was utilised as a Columbarium and known to the natives as *Es Sakh*, to the west of Tell Sandahannah.

About a mile to the south-east of Beit Jibrin are the ruins of **Mar Hannah**, the Church of St. John.

Near this ruin is an artificial hill called Tell-Sandahannah (a native corruption of Saint Hannah). This was partially excavated by Dr. F. Bliss and Mr. A. Macalister in 1900, and proved to be the site of **Mareshah**. Two years later the Rev. Dr. Peters and Dr. H. Thiersch discovered some most interesting tombs in the necropolis adjoining. They date from the second or third century B.C., and are the most remarkable tombs found in Palestine, and an elaborate monograph on the *Tombs at Marissa (Mareshah)* has been published by the Palestine Exploration Fund. To view these tombs a special permit must be obtained from the Governor of Hebron. This place (Mareshah) is mentioned in Joshua xv. 44. Rehoboam fortified it (2 Chron. xi. 8). In the adjacent valley, as detailed in 2 Chron. xiv. 9, 10, Asa, with his 580,000 men of Judah and Benjamin, set the battle in array against "Zerah the Ethiopian" with a host of 1,000,000 and 300 chariots. The Ethiopians were defeated and chased to Gerar by the conquering Israelites. Mareshah is mentioned in 2 Chron. xx. 37, as the birthplace of Eliezer the Prophet; and in Micah i. 15, amongst the towns exhorted to remember the wrath of God against idolatry. On his march from Hebron to Ashdod (Azotus) (1 Macc. v. 65-68), Judas Maccabæus laid waste this town. After various vicissitudes, the place was destroyed by the Parthians when warring with Herod.

From Beit Jibrin to Hebron little of special interest is passed in the way of historical sites. The route is past the Church of Mar Hannah and along the Wâdy el Afrânj ("Valley of Franks"). Leaving this valley, traces of ancient roadways and hill-terraces are seen, and the ruined village of Beit 'Alâm is passed. A valley is soon reached, on the two banks of which stand the two separated portions of **Idhna** (ancient *Jedna*), with the road running between.

Leaving the picturesque ridges and valleys of the hill country stretching away behind him towards the Philistine plain, the traveller now enters into the recesses of the central range of the Judæan mountains. Leaving the road to *Taiyibeh* on the left, and the road to Dûra on the right, a zig-zag road conducts the traveller due east to *Teffûh*. There is an ancient village picturesquely situated amidst its vineyards and olives. To the south-west the dome of Neby Nûh is seen, marking the position of Dûra (ancient Adoraim, two dwellings), fortified by Rehoboam (2 Chron. xi. 9).

Teffûh is identified as Beth-tappuah, "House of Apples,"

Joshua xv. 53. In 1 Chron. ii. 43 Tappuah is mentioned as a son of Hebron.

Proceeding from Teffûh, the summit of the ridge is soon gained, and the traveller stands on one of the highest points in Palestine; hence the descent into the Valley of Eschol (p. 148) is speedily effected.

There is another route from Beit Jibrîn to Hebron by *Turkûmieh* (the ancient city and bishop's see of Tricomias) and *Taiyibeh*, joining the former route near the summit of the mountain ridge.

Hebron to Jerusalem (*see pp. 143-146*).

Gaza to Hebron,

(B) *viâ* Beersheba.

From Gaza (p. 307) a special visit may be paid to the site of **Gerar** (*Umm el Jerrâr*), five and a half miles to the south; but there is nothing to see except a few granaries built of rubble, and a large mound, with water pits dug in the bed of the great valley close by, which runs down to the sea from Beersheba. Gerar (Gen. x. 19, xx. 1, xxvi. 17) was one of the camping-places of Abraham and of Isaac, whose wells (or rather "waterpits" in the Hebrew) were no doubt like those now made by the Arabs.

From Gaza to Hebron by Beersheba is a route not always safe, being in Bedouin country, but has in every way much improved since the development of Beersheba (*see below*); a Turkish soldier should accompany the party. Owing to scarcity of water it should be traversed in two days, camping at Beersheba, and riding twenty-seven miles each day. Over the plain this is easily done; and from Beersheba to Hebron the road is not difficult, and the traveller could stop, if desired, at either of the villages of *Dhâheriyeh* or *Yuttah*, making a three days' route.

From Gaza to Beersheba there is nothing particular to see, beyond the rolling plain covered with flowers in spring. Crossing *Wâdy esh Sherî'ah*, about midway, the traveller may leave to the left, about four miles away, the mound called *Tell esh Sherî'ah* or Sharuhen (Joshua xix. 6), a place which was attacked by Seti I. (of the 19th Egyptian dynasty) about 1400 B.C.

At **Beersheba** there are two large wells of fairly good

water, and surrounded by rude stone troughs. A little north of these is a third well, now dry, and others have been discovered, bringing the total number up to seven. The masonry of the wells is not as old as has been thought, for in one an Arab inscription on a stone has been built in. The ruins are foundations of a town which existed in the fourth century, including a church. The traveller, all along the road, has a good picture presented of the pastoral region called *Negeb*, or "dry" (south) land, where the patriarchs, like the modern Arabs, found food for flocks. Beersheba (now *Bîr-es-Seb'a*) or the "well of the oath," was dug by Abraham (Gen. xxi. 31), and by it he planted a grove (or "tamarisk tree"). The well was reopened by Isaac (Gen. xxvi. 23, 32, 33), and it marked the south border of Israel after the dispersion of Simeon. The site was unknown in the Middle Ages, when it was wrongly placed at Beit Jibrîn (p. 312). During the last few years the town of Beersheba has been partly rebuilt by the orders of the Sultan, and a Serai, or Government house, as well as other dwellings, have been erected. It can be visited by carriage from Gaza during the dry season.

The traveller must beware of Arab thieves by night at Beersheba, and if he means to reach Hebron should start early next morning. The road leads north up gentle slopes to *Dhâherîyeh*, a village with ruins of a medieval fort, and rock-cut tombs to the south. It is on a plateau 1,200 feet above Beersheba, and 2,150 feet above the sea. The position answers to that of Debir, "the ridge," and the Arabic name has the same meaning. It was the south limit of Joshua's first campaign (Joshua x. 38), and belonged to Judah (chap. xv. 49). It was also called Kirjath Sannah (probably "Palm Town"), and Kirjath-sepher ("Book Town," or "Town of Numbering"), and was given to Caleb (Joshua xv. 15; Judges i. 12). The "upper and lower springs," which were added to the *Negeb* ("dry" or "south" land) round Debir, when retaken after Joshua's death by Othniel—the Canaanites having apparently built it up again from its ruins—are to the north. Two miles to the south-west are the ruins of Anab (*'Anâb*), which was near Debir (Joshua xv. 50), and six miles to the east, on the other side of the broad valley descending from Hebron to Beersheba, is *Es Semûa'* (Eshtemoh), also named with Debir. It is a small village which, in the fourth century A.D., had a large Christian population, and on the west is the ruin of a Roman tomb-tower. *Ghurwein*, a ruin two miles to

its south, is the Anim of the same passage (Joshua xv. 50). These sites serve to fix that of Debir, while Socoh (ver. 48) is the ruin *Shuweikeh*, just east of the great valley, and of Debir.

Leaving Dhâheriyeh the road runs north-east, and passes (on the left) *Dômeh*, a ruin marking Dumah (Joshua xv. 52). It then turns east, and crosses the valley, rising again over bare hills to the prosperous village of *Yuttah*, the ancient Juttah (Joshua xv. 55), to the north-east of which, about four miles distant, is *Tell Zif* (Ziph, Joshua xv. 55), while at the same distance south-east is Carmel of Judah, mentioned in the same group—a ruin with remains of a Crusader's tower. Maon (also mentioned with these) is a ruin further south—a mile from Carmel. It will be remembered that David, leaving Keilah (*Kîla*), fled south to Ziph, and (when again betrayed to Saul) to the wilderness of Maon (1 Sam. xxiii. 10-25), while Nabal of Maon had possessions in Carmel (1 Sam. xxv.), and there David found his second wife, Abigail.

Yuttah is only about five miles by road from Hebron, and eight from Debir. Passing along the flat rough hills the road leads to the vineyards of Eshcol, and to **Hebron** (p. 146).

Hebron to Jerusalem (see pp. 143-146).

Haifa to Beyrout,

viâ 'Akka (Acre), Tyre, and Sidon.

Haifa to 'Akka, see p. 179.

This route crosses the rich plain and follows the coast northward. A ruined aqueduct built by Jezzar Pasha is passed under; then the hamlets of Semeiriyeh and Mezrah are reached, with the country house of a late Pasha of 'Akka. **Es-Zib** is ancient Achzib (Joshua xix. 29) never taken possession of by the tribe of Asher, its nominal owners. It is noticed in an Egyptian papyrus about 1300 B.C. A bold promontory is rounded by a zig-zag path, called the "**Ladder of Tyre**," once the gateway, as it were, between Phœnicia proper and Israel. Passing *Nakûrah*, the ruins of *Iskanderûneh* are seen, formerly Alexandroschene, an ancient fortress. The projecting White Cape is crossed by a remarkable cliff path. Then the rivulet of 'Azziyeh is crossed and a stony plain. At *Râs-el-Ain*, "the Fountain Head," is a wretched village surrounding some remarkable reservoirs, considered to mark

the site of *Palatyrus*, or Old Tyre; an ancient aqueduct is traceable thence to Tyre. Passing these reservoirs and crossing the plain, the gate of modern Tyre is soon reached.

Tyre.

Sûr, the modern town which stands in the place of ancient Tyre (Hebrew *Tzôr*, a rock), is situated on a rocky peninsula, formerly an island. There are the usual narrow streets, khân and bazaars, and ruins. Shafts of grey and red granite columns, capitals of variegated marble and other fragments, are scattered in and about Tyre. On the north is the Sidonian harbour, and on the south the reefs which formed the Egyptian harbour. The chief ruins only date from mediæval times. There are the remains of the cathedral where William of Tyre, who wrote a history of the Crusades, was for ten years archbishop, and where Origen was buried.

According to the Tyrian priests—as reported by Herodotus—the city was founded at a date answering to about 2750 B.C. It is at least certain that it was an important city in 1500 to 1300 B.C.

There seems reason to believe that a colony from Sidon settled on the island, which is now a peninsula, and erected a Temple of Hercules (Melcarth). In Joshua xix. 29 this place is called “a strong city.” About four centuries after, David and Hiram, king of Tyre, are found in friendly alliance (2 Sam. v. 11), the latter monarch sending David materials for the erection of the Temple. This alliance continued during the reign of Solomon. Ezekiel (chap. xxvii.) gives a full description of Tyrian commerce, luxury, and power. About a century after Solomon’s time, Ahab, king of Israel, married Jezebel, daughter of Ethbaal (or Ithobal), who was king of Tyre and priest of Ashtarothe (1 Kings xvi. 31). Through the idolatrous influence of Jezebel’s early education at the shrines of Baal and Ashtarothe, much trouble came upon Israel.

Tyre is noticed on tablets of the fifteenth century B.C., and described by an Egyptian traveller about 1300 B.C. as on an island, and as having two ports.

About 725 B.C., Shalmaneser IV. took Old Tyre on the mainland, and ineffectually tried to get possession of the island. When the Assyrians withdrew the mainland city was again rebuilt. The next siege of Tyre was led by Nebu-

chadnezzar in 571-3 B.C. It resisted for thirteen years (according to late writers), and he destroyed the mainland city. The island city still remained unconquered. Its inhabitants joined the Persians, though rather on terms of alliance than of subjection.

In 333 B.C. came Alexander the Great, whose victorious army, says Fuller, "which did fly into other countries, were glad to creep into this city." We must remember that Tyre was at that time completely surrounded by prodigious walls, and situated on an island nearly half a mile from the shore. On the side fronting the mainland the ramparts were (it is said) no less than 150 feet in height. Even the persevering efforts of Alexander for seven long months would have failed, but that the harbour to the north was blocked by the Cyprians, and that to the south by his Phœnician allies, and thus he was able to unite the island to the mainland by an enormous artificial mole.

"Here again the prophecy of Isaiah" (chap. xxiii. 15-17), says Osborn, "that the city should return to its greatness and luxury as before its fall, is singularly illustrated by the profane historian Strabo, who says that, notwithstanding the calamities it suffered under Alexander, it surmounted all its misfortunes and recovered its greatness and commerce. And when we reflect that Alexander utterly destroyed it, burning it to the ground, mercilessly putting to the sword all who resisted, and hanging two thousand of the principal citizens along the sea-shore," and selling thirty thousand inhabitants into slavery, "and that, according to Strabo, it recovered its greatness and its trade again in 262 B.C., exactly seventy years after, the prophecy of Isaiah seems most remarkably fulfilled."

Of the Macedonian successors of Alexander, the Seleucidæ, traces are found on coins; and a fragment of a Phœnician inscription of this age has been found in the town. In the first century before the Christian era, Strabo describes Tyre as still flourishing; its trade was now chiefly in the production of the famous Tyrian purple from the murex. In the New Testament little is said of Tyre. Our Saviour visited "the coasts" thereof, and named the town in His warning to Bethsaida and Chorazin. Paul on one occasion set sail from Tyre, and a touching description is given of the parting. He was on his way to Jerusalem, after a sorrowful parting with the elders at Ephesus, when he "landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there

seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till *we were* out of the city : and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship ; and they returned home again " (Acts xxi. 3-6).

Under the Romans, Tyre maintained its prosperity. In the fourth century it was a Christian town. Eusebius delivered a celebrated oration here. In the seventh century, when the Moslem swept the Eastern plains, Tyre became a Mohammedan city, and remained so till the time of the Crusades. It again came into Christian hands on July 7, 1124 ; and became an archbishopric, and one of the chief cities of the Latin kings of Jerusalem. " At this period," says Dr. Smith, " there was perhaps no city in the known world which had stronger claims than Tyre to the title of the ' Eternal City.' Tyre had been the parent of cities which at a distant period had enjoyed a long life and had died ; and it had survived more than fifteen hundred years its greatest colony, Carthage. It had outlived Egyptian Thebes, and Babylon, and Ancient Jerusalem. It had seen Grecian cities rise and fall. Rome, it is true, was still in existence in the thirteenth century ; but in comparison with Tyre, Rome itself was of recent date."

In 1291, after having been occupied by the Christians for over a century and a half, news came to Tyre of the taking of Acre by storm by the Sultan of Egypt. " On the same day on which Ptolemais (Acre) was taken," says a Venetian historian, " the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased."

Tyre has never since recovered itself. It fell into ruins ; in 1697, a traveller states that he saw " not so much as one entire house left." In the latter part of last century the place was partially rebuilt, and now contains a population of about three thousand.

And this little town, with scattered fragments of ruins, is all that remains of the great city. Magnificent must have been the scene from the heights east of Tyre to a spectator in the days of Solomon. And now, of all this grandeur and

magnificence, "It would seem as though, in the words of the Scriptures, the dust 'had been scraped from off the rock' into the water and crevices around; and even the remaining fragments are slowly disappearing."

Leaving Tyre the traveller still proceeds northward along the Phœnician plain. Villages stud the mountain-sides, whose terraces are richly cultivated, but part of the plain has its fertility absolutely wasted.

A fountain prized for its healing virtues is passed, and soon afterwards an old *khan* on the banks of the Nahr-el-Kâsimîyeh (or Leontes), a river which ranks next to the Orontes and Jordan amongst the rivers of Syria. It rises near Ba'albek, and drains the slopes of Lebanon and Anti-Lebanon. The deep ravine along which the river flows is crossed by a single arch of some twenty feet. Soon after leaving this river a circle of stones is seen, which are said to be men who were suddenly petrified because they mocked at the holy prophet, Neby Sûr, to whom the white domed *wely* in the neighbouring village is dedicated.

'*Adlûn* has some ruins, and an ancient cemetery. It is considered to mark the site of *Ornithon*. The name, however, is the Latin *ad nonum* or "at the ninth" mile. Hard by are some caves in the hillside, which Dr. Robinson has suggested may be those recorded by William of Tyre as having been occupied by the Crusaders as strongholds.

Passing on from 'Adlûn, the *wely* of *el Khudr*, or St. George, is passed, and then the village of Surafend is seen high up on a hill to the right.

Surafend is the ancient **Zarephath**, called in the New Testament **Sarepta**. The ruins are very scattered and fragmentary. Portions of glass and vitrified pottery are abundant. The name Zarephath means a melting and liquefying, and it is conjectured that the town was a place of furnaces. There is a covered fountain among the ruins, still in use, which was, perhaps, flowing in the time of drought, when Elijah asked drink and food of the woman of Zarephath. "Fetch me, I pray thee, a little water in a vessel, that I may drink" (1 Kings xvii. 10).

Besides the principal mass of ruins, consisting of broken columns, slabs, etc., scattered for a mile or more along the shore, there is another group of foundations on an adjacent promontory.

Zarephath is mentioned in the Old Testament as the place where Elijah was lodged by the widow woman, and where he repaid her kindness by procuring the miraculous preservation of her little store, and subsequently the restoration to life of her dead child (1 Kings xvii. 8-24).

In the New Testament the place is mentioned under the name of Sarepta by our Saviour, in illustrating His discourse by a reference to the above-mentioned narrative (Luke iv. 25, 26).

Sarepta was praised for its wine by Greeks and Romans. The Crusaders erected a chapel over the supposed house of the widow.

On leaving Sarepta, Sidon is soon seen, with its gardens and orchards. The fountain of El Karbenah is used as a resting-place, and then in three hours more the traveller arrives at

Sidon (or Zid'ôn).

Saida, the modern representative of Sidon (Hebrew, Tsidôn, fishery), is an irregularly built town, with narrow, alley-like streets, varying from five to eight feet in width, with the roofs of the bazaars, etc., often meeting overhead. The population is about 9,000, the large proportion being Moslems.

British Vice-Consul, Joseph Abela.

Sidon, which is supposed, for several reasons, to have been older than Tyre, is mentioned first in Gen. x. 19, a few verses after the mention of Sidon, the son of Canaan. It is noticed in cuneiform tablets of the fifteenth century B.C., and in an Egyptian papyrus of about 1300 B.C. The city is several times alluded to in Homer. In the time of Solomon there were none that had "the skill to hew timber like unto the Sidonians" (1 Kings v. 6). Sidon and Tyre were both free cities, and though allotted to Asher, were never conquered by the Jews. From the testimony of Strabo, we learn that Sidon early achieved great celebrity in philosophy, science, and art. "For wealth, commerce, luxury, vice, and power, it was unequalled in the Levant, until Tyre outstripped it, and Shalmaneser conquered it," about 725 B.C. Thence it passed successively under the rule of Persians, Macedonians, Egyptians, Romans, Arabs, and Crusaders.

It was under its Persian masters that Sidon attained its highest prosperity; and it is on record that towards the close of that period it was in wealth and importance far in advance of all the other Phœnician cities. Sidonians were a con-

spicuous element in the navy of Xerxes during the invasion of Greece.

In 351 B.C., when Artaxerxes Ochus, king of Persia, was engaged in preparing to put down a revolt in Egypt, Sidon took the opportunity to make an effort for freedom. A league was made with Nectanebos, then ruling on the throne of Egypt, and arrangements made with the other Phœnician cities. All was frustrated by the treachery of King Tennes of Sidon. Six hundred citizens were slain by javelins; and when the Persian troops closed round the city walls, the Sidonians shut themselves up with their families, and fired their houses, and 40,000 persons are said to have perished in the flames.

The city rose again from its ashes, and in 333 B.C. it welcomed Alexander the Great as a deliverer from Persian tyranny, and ranged its fleet and its soldiery on the side of the Macedonians. Sidon now became Grecianised, no longer of political importance, but an opulent city, alternately under Syrian or Egyptian rule, in the long contests between the successors of Alexander. As late as 127 B.C., as shown by coins, the goddess Ashtaroth was worshipped in this town. Strabo says of Tyre and Sidon: "Both illustrious and splendid, formerly *and now*; but which should be called the capital of Phœnicia is a matter of dispute amongst the inhabitants." He states also that the town of Sidon is situated on a fine, naturally-formed harbour, and that its inhabitants cultivated the sciences of arithmetic and astronomy, and gave great facilities for their study. Such would be the state of things at Sidon at the time of our Saviour's visit. The town was about fifty miles north from Nazareth, and is the most northern place mentioned in the accounts of His journeyings.

In 325 A.D. the first Bishop of Sidon, Theodorus, attended the Council of Nice. The town, though prosperous and important under the Moslems, scarcely appears again in history till Baldwin and his Crusaders conquered it in 1110 A.D. Seventy-seven years the Christians held it, and then in 1187 Saladin seized, dismantled, and partially destroyed the city. Ten years after it was again taken by the Christians, and then by the Moslems in 1249. It was once more, in 1253, taken by St. Louis, who renewed the fortifications, and for about forty years it was held by the Knights Templars. The Moslems dismantled the town in 1291, and so by degrees,

the alternate prey of conflicting armies, Sidon sank towards decay.

At the beginning of the seventeenth century the Emir Fakhr ed-Din built a palace here, of which some remains are still seen. He also erected the castle-like khân, and encouraged French traders to settle here. Till the time of the Revolution the place became almost a French colony. Since the expulsion of the foreign merchants by Jezzar Pasha, Sidon has gradually declined.

Once truly "the Great Zidon" (Joshua xi. 8), once furnishing architects such as no other city could furnish (1 Kings v. 6), once the "replenisher" of even luxurious Tyre (Isa. xxiii. 2), once so free that even the conquering hosts of Israel could not overcome her; perhaps God permitted this "thorn in the side" of Israel as a punishment overruled to their benefit, inasmuch as, being novices in the arts, they could better be taught by the Sidonians.

The town has fine gardens, especially famous for oranges, and a small trade, and in a minor degree enjoys some prosperity.

Among the antiquities is the beautiful sarcophagus of Eshmunazar (third century B.C.), with its Phœnician inscription, begging the reader not to touch it, and, like Shakespeare, announcing a curse on whoever disturbed his bones. It is now in the Louvre.

Some very fine sculptured sarcophagi have also been found (now at Constantinople), one of which has a relief representing the wars of the Greeks and Persians.

Jun is a village about six miles north-east of Sidon, wherein are the ruins of the beautiful palace reared by Lady Hester Stanhope, the gifted and extraordinary woman who gained so remarkable an ascendancy over the Arab mind, that in 1821 she was offered the crown of Palmyra. Alphonse de Lamartine (*Voyage en Orient*), and A. W. Kinglake (the author of *Eothen*), both give accounts of interviews with this extraordinary woman. When the end came the British Consul and an American missionary, the Rev. Wm. M. Thomson, rode over from Beyrout, and found Lady Hester's corpse the sole tenant of her lovely home. The thirty-seven servants had all fled, carrying with them whatever they could lay their hands on.

From Sidon to Beyrout is an eight hours' journey on horseback (or four to five hours by carriage along a well-made road), and is very fatiguing in some parts. After riding half an hour by

the shore the Nahr-el-Auwaly is crossed. This stream, which flows down from the Lebanon, is the Bostrenus of the ancients. Here the traveller leaves the Phœnician plain and encounters the rocky offshoots of the Lebanon range. Riding on for about two and a half hours, the *Khân Neby Yûnus* is reached, where stands a *wely* in honour of the Prophet Jonah, who is said to have been vomited out by a whale on to the dry land at this spot. The old road now runs over a bold headland, being at places deeply cut into the solid rock. Here once stood the fortress of *Plutane*, near which Antiochus the Great and Ptolemy fought in 218 B.C.

Beyond the promontory flows the Nahr-ed-Dâmûr (ancient Tamyras), a gentle brook in summer, but furious enough when the snow melts on Lebanon. Villages, convents, olive gardens, etc., diversify the mountain scenery on the right as the traveller proceeds. At *Khân Khulda* are some sarcophagi on the side of the hill. The promontory of Beyrout is shortly reached, and then comes a tedious passage over the sandy mounds. On the right is the largest olive grove in the country. There is a fine view of the glens and villages of Lebanon, and then, passing Bîr Huseineh and the Chapel of St. Joseph, the cactus-hedged and well-watered gardens and plantations of Beyrout are reached.

Beyrout (see p. 207).

Mâr Saba to the Dead Sea.

Although we here give particulars of the route, the journey from Mâr Saba to the Dead Sea, or vice versâ, is seldom made—being over a rough and very hilly road, with little of interest to repay the fatigue. The Convent of Mâr Saba can easily be visited in a day from Jerusalem. (For description of route, see pp. 153–156.)

Soon after leaving the Convent the road passes through scenery so wild and savage, and is so near to the edge of the chasm, that a feeling of insecurity is generally experienced, although the road is perfectly safe.

Proceeding along the south bank of the gorge for about three-quarters of a mile, then turning to the right, we cross the valley. Before us is a long and tedious ascent, but when the top is reached a fine view bursts upon the sight—the vast wilderness of **Engedi**. A plateau is then crossed, and on the left is the ruin of *Mird*—a Greek monastery built in

1185 A.D. (St. Euthymius). Then comes a long descent to the Jordan Valley.

While winding round the northern end of a mountain named El-Kuneiterah, a heap of small stones will be seen directing the attention of pilgrims to the Minaret of **Neby Mûsa** (Tomb of Moses), which can be seen about a mile and a half to the left. To it Moslem tradition has transferred the grand story of Holy Writ, which distinctly states that Moses was buried "in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 6). As there is not the slightest authenticity or reason in the legend, few travellers will care to make a *détour* to visit the tomb, although it is the spot which thousands of Moslem pilgrims visit annually. A few minutes from here one of the grandest **views** in all Palestine comes in sight. Before us is the great chain of the mountains of Moab, like a huge blue wall; beneath it is that "great and melancholy marvel," the Dead Sea; at our feet stretches the Valley of the Jordan, the long line of dark foliage running through it marking the course of the river; away in the distance Mount Hermon, a hundred and twenty miles off, can be seen distinctly when the air is clear. Many notable sites can be indicated from this spot. Among them will be pointed out Jebel Neba (Mount Nebo) (p. 329). "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho" (Deut. xxxiv. 1). It is a little north of east, beyond the northern end of the Dead Sea; and Wâdy Hesbân (the Valley of Heshbon) passes down by it on the north.

About ten miles down the Dead Sea, south of Pisgah, will be noticed a round-topped Tell, the site on which the Castle of Machærus once stood, where John the Baptist was beheaded—not, as some say, in Samaria. (See p. 262.) See Josephus (*Ant.*, book xviii., v. 2). "And he sent, and beheaded John in the prison" (Matt. xiv. 10). We can also see the deep valley a little north of Machærus, called Wâdy Zerka Ma'in (Callirrhoe), in which are the warm baths that Herod resorted to in the time of his last illness. "He went beyond the river Jordan, and bathed himself in warm baths that were at Callirrhoe, which water runs into the lake called Asphaltites." (Josephus, *Ant.*, book xvi., vi. 5).

An easy descent through rich vegetation—in which it is said game abounds—bring us to the northern end of the Dead Sea.

EAST OF THE JORDAN

The whole region east of the Jordan, which a few years ago was only accessible to well-armed parties under the protection of powerful Bedouin Sheikhs, whose demands for backsheesh were usually exorbitant, can now be visited by travellers with an escort of one or two mounted soldiers provided by the Government at the request and at the expense of parties desiring it. Travellers who can afford the time are strongly recommended to make an extended tour through these delightful regions. Here they can enjoy to-day all the romance which made tours west of the Jordan so fascinating a quarter of a century ago before the days when carriage roads, hotels, railways, and steamboats had invaded the land. Except for the presence of the Hedjaz railway (*see* p. 234) on the eastern frontier, far removed from the most interesting places, the traveller is away from civilisation, although in his camp in the wilderness he may enjoy all the comforts of home. In these east Jordan lands are to be found the finest scenery, the most beautiful woods and flowers, the loveliest valleys, the highest waterfalls, and the most splendid climate in the Holy Land. Nowhere in Western Palestine are there such well-preserved monuments of antiquity; the remains at Petra, at Ammân, at Jerâsh, and at many of the ruined cities of Bashan, are of surpassing interest to the historical student. On all sides lie undiscovered treasures, and a keen traveller may any day light on an inscription, a carving, or a coin of unique value to the scientific world. Much interesting information with regard to this district will be found in *East of the Jordan* (Dr. Selah Merrill). See also list of books, pp. 381-2.

It is well at the outset to define in geographical terms the regions included in the general expression "East of the Jordan." The land beyond the Jordan is a vast plateau bounded on the north by Hermon, on the west by the great rift of the Jordan, and on the east by the great Syrian desert. To the south it has no real boundary but adjoins the great

half-explored regions of the Sinaitic peninsula. This plateau is broken from east to west by three great and deep ravines, into four well-defined areas. The northernmost ravine is that of the *Yarmuk*, or Heiromax, the middle that of the *Zerka*, or Jabbok, and the southern and deepest is the great gorge of the *Mojib*, or the Arnon. The region to the north of the *Yarmuk* was at one time the scene of vast volcanic activity, and is strewn, almost from end to end, by extinct volcanoes or by sheets of ancient lava. Roughly speaking, it consists of four regions. On the west, skirting the Jordan Valley, and extending some miles eastwards, is a great black, barren, treeless region—once a forest—known as the *Jaulan*. To the east, bordering the desert, lies the *Leja*, called by the Greeks *Trachonitis*, or “basalt region” (see p. 340), and south of it the extinct volcanoes of the *Jebel Druz*. Between these elevated regions to the east and the barren plateau of the *Jaulan*, is a great wide valley known as “the hollow,” *en nukrah* (answering to the Greek *Auranitis* and the Hebrew *Haurân*, Ezek. xlvii. 16, 18), or, in its strict or limited use, **The Haurân**, the richest corn-growing land in Palestine, once a busy scene of human industry, and perhaps still destined for greatness, seeing it is served to-day by two railways. The whole region, **Jaulan, En nukrah, Leja,** and **Jebel Druz**, was apparently in early Old Testament times included under the name Bashan, and politically to-day the *whole* is called the Haurân.

Bashan was a land of mysterious interest, originally peopled by the Rephaim, or Giants, who so terrified Israel. The conquest of Bashan was commenced under Moses at Edrei, and completed by Jair, son of Manasseh, who took possession of Argob for his tribe. “And we took threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars, besides unwallled towns a great many.” The remains of Roman cities, deserted, but not in absolute ruin, are scattered over the whole district.

“Bashan was regarded by the poet-prophets of Israel as almost an earthly paradise. The strength and grandeur of its oaks (Ezek. xxvii. 6), the beauty of its mountain scenery (Psa. lxxviii. 15); the unrivalled luxuriance of its pastures (Jer. l. 19); the fertility of its wide-spreading plains, and the excellence of its cattle (Psa. xxii. 12; Micah vii. 14)—all supplied the sacred penmen with lofty imagery. Remnants of

the oak forests still clothe the mountain-sides; the soil of the plains and the pastures on the downs are rich as of yore; and though the periodic raids of Arab tribes have greatly thinned the flocks and herds, as they have desolated the cities, yet such as remain—the rams, and lambs, and goats, and bulls—may be appropriately described in the words of Ezekiel as ‘all of them fatlings of Bashan’ (xxxix. 18).”—*J. L. Porter.*

Bashan, from its exposed situation, often suffered the ravages of war from Ninevites, Arabs, and other foreign invaders. The country early became Christian. Paul’s first mission—his visit to Arabia (Gal. i. 15–17)—is considered to refer to Bashan. The temples (as still shown by the inscriptions) became converted into Christian churches, and in the fourth century the inhabitants were a mixture of pagans and Christians. During the twelve centuries of the Moslem rule Christianity has again become almost extinct; for, except close to the Jordan and Sea of Galilee, Bashan was never held by the Crusaders.

The tourist in the Haurân will find Oriental life and manners existing in primitive vigour to a far greater extent than in other portions of Palestine, which have come so largely under European influences.

The area between the Yarmuk and the *Zerka* (Jabbok) is known to-day as the *Jebel ‘Ajlûn*, and in Old Testament times was the northern “half of Gilead.” It is a mountainous and well-wooded region, and contained several of the oldest and most important cities of the Decapolis—*i.e.*, Gerasa, Pella, Dion, Gadara, and Arbila. South of the Jabbok the region as far as the Arnon, although included to-day under the one name, the *Belkâ*, is divided into two distinct natural areas. The northern half consists of a mountainous forest-land, very similar to the *Jebel ‘Ajlûn*, and forming, in Old Testament days, the southern “half of Gilead.” The southern part consists of rolling grass lands, and is called (Deut. iii. 10, etc.) the *Mishôr*, or “plain.”

South of the Arnon is the “land of Moab,” its present chief city being **Kerak**, the “Kir of Moab” of ancient times. South-east of Kerak lies **Petra**, strictly speaking not east of the Jordan at all, but south of the Dead Sea. This was once the capital of a powerful Nabatean kingdom. At an earlier period the powerful kingdom of Edom made this its headquarters.

The modern inhabitants of the lands east of the Jordan have undergone much change during the last few years. Thirty years ago the vast majority were Bedouins of various

tribes, Semitic peoples speaking Arabic, and by religion nominally Moslem. In some centres Christian *fellahîn* were to be found, but, ethnologically, the peoples were much more homogeneous than was the case in Western Palestine. Since that time, however, a most interesting and, for the future of the land, important immigration of new blood has occurred in the arrival of many thousands of Circassians. "In 1864, when Russia conquered the Caucasus, rather than remain in subjection to that Power, the Circassians chose to migrate to Turkey, and nearly the whole nation of fifteen tribes, four or five hundred thousand people, came into Turkey. The greater part of them found homes in Asia Minor. . . . About Kuneitreh as a centre are twelve or thirteen villages; Jerâsh and Ammân have many outlying villages connected by rude carriage roads. Wâdy Seir, in a rugged wooded valley leading down from the Madeba plain to the Dead Sea, was occupied twenty-five years ago, and Ammân about the same time. But Russia has just contributed a new colony. They landed in Beirut about November, 1901, and journeyed *via* Damascus to a new location called Zaur, on the road leading from Salt to Madeba, three hours beyond Wâdy Seir" (*The Jordan Valley and Petra*, Libbey and Hoskins, vol. i. pp. 210 ff., 1905).

Jerusalem to Madeba, Ammân, Jerâsh, Es-Salt, and back.

Jerusalem to Jericho, the Dead Sea, and Jordan (*see* p. 118).

We cross the river Jordan at the bridge east of Jericho, and immediately turn south-east. The district now passed through is that described in Num. xxxiii. 49 as the "plains of Moab." In about two hours the ruins known as **Tell el Râmah**, perhaps the site of Beth-aram (Joshua xiii. 27; or Beth-haran, Num. xxxii. 36) are reached, and then commences the steep ascent to the **Belkâ**. After a long climb, and passing a high ridge, we cross the head of a fertile valley, and pass the "**Springs of Moses**," '*Ayûn Mûsa*. By diverging a little to the right, *Jebel Neba*, doubtless the ancient **Mount Nebo**, may be visited. It rises 2,643 feet above the Mediterranean, and is thus much lower than Jebel Osh'a (3,597 feet) in Gilead, near Es-Salt. The late Canon Tristram, whose admirable work, *The Land of Moab*, will have been studied by every traveller who takes this journey, says:—

"Anxious to verify exactly the view of Moses, we paid three visits to Nebo ; but we were not so fortunate as on my former visit, when, for the first time, Nebo was identified. On each occasion there was a haze from the heat, which dimmed the distant features and outlines, producing a sort of mirage, which rendered it most difficult clearly to trace distant objects. Still, we had a clear distant view of Western Palestine and the whole Judæan range, from far south of Hebron up to Galilee. We could see the west side of the Dead Sea from Engedi northwards, Bethlehem, Jerusalem, and Neby-Samwîl. Ebal and Gerizim were very easily made out, and the opening of the vale of Shechem."

Tabor and Gilboa are seen, but the Mediterranean is not visible. On the north the view is restricted by the higher mountains of Gilead.

"From Nebo we look down on our right northwards into the Wâdy 'Ayûn Mûsa (Springs of Moses), which rises to the north of it, and runs into the Ghor-es-Seisabân (Plains of Shittim) opposite Beth Jeshimoth. In the lower part of its course it is called Wâdy Jerifeh. It was dotted with trees, bright green spots, and occasional patches of cultivation, wherever it was more open than usual.

"By this wâdy would be the natural ascent to Nebo from the plains below ; and by it, doubtless, Moses ascended with Joshua to the crest of the range. We could trace the line of the path the whole way up. Three other ravines, up which there are paths, lead from the same plain to the heights ; one by the Wâdy Hesbân to the north of 'Ayûn Mûsa ; and the Wâdy Na'ur, north of this again, the largest of all these valleys. The furthest up is the Wâdy N'meirah. But these are all too far north to have led to any point which can afford such a panorama as that from Nebo. Indeed, there can scarcely now remain a doubt on the mind of any investigator as to the identity of the site, and the exact harmony of the scriptural topography with the actual facts. Besides, although Nebo had escaped modern research until 1864, the name and place were well known to early Christian writers, and Eusebius expressly mentions 'that it lay on the east side of Jordan, in the land of Moab, and is shown to this day, six miles to the west of Heshbon.'"

From the range in which Nebo is situated a spur runs westward. At the extremity are some interesting ruins, overlooking the terraced mountain-sides, three thousand feet down to

the Jordan Valley. The name of the place is *Siâghah*, which, according to the Targum, was the later name of Pisgah. The ruins include those of a small church of early date.

Returning to the main road, we soon reach the level plateau, and within an hour Madeba is reached.

Madeba (or Medeba) was originally a city of the Moabites (Joshua xiii. 9). At one time it belonged to the Amorites (Num. xxi. 30), and for a time it belonged to Reuben. It was seized by Omri, but after forty years it again fell into the hands of Moab. It was an important fortress during the Maccabæan period, and a flourishing city in early Christian times, being the seat of a bishopric. It was apparently destroyed early in the seventh century by the armies of the Persian conqueror Chosroes, and the mound remained entirely deserted until a quarter of a century ago, when, in 1880, some Christians from Kerak decided to migrate there. In the process of building their houses on the ancient foundations a number of most interesting remains were uncovered, the most important of which is the now world-famed Mosaic Map of Palestine, a work of the sixth century. The remains of a huge water-tank still exist at the south-west corner of the city. Were this again repaired, the city would be abundantly provided with water, of sorts, for most of the year.

An easy ride of an hour and a half along a road showing abundant traces of its having been a Roman highway, brings us to **Hesbân**. This marks the site of **Heshbon**, which Sihon, King of the Amorites, made his capital. It was a city of the Levites (Joshua xxi. 39); but it came again into Moabite possession before the Captivity. As a Moabite city it was denounced by the prophets, "Heshbon shall cry" (Isa. xv. 4; see also Jer. xlviii. 2, 34, 45).

"There is little, of a place once famed in olden story, for the traveller to see. A large piece of walling at the west end of the bold isolated hill, on which the old fortress stood, with a square block-house, and a pointed archway adjoining; a temple on the crest of a hill, with the pavement unbroken and the bases of four columns still *in situ*; on the east, in the plain, just at the base of the hill, a great cistern, called by some the 'fish-pools of Heshbon,' but more probably only the reservoir for the supply of the city—these are all that remain" (*Tristram*).

There is a fine stream on the western slope below Hesbân, and east of this the hill is strewn with remarkable dolmens (or

rude stone monuments) which were explored in 1881 by Colonel Conder.

Those who for any reason are not interested in visiting Madeba and Heshbon may, as an alternative, make their camping-place between Jericho and Ammân at 'Arâk el-Amîr (Tyros), in the Wâdy Sâr. It is about six hours' journey from the Jordan bridge. Here are the remains of a great palace, standing on what was once an island, built by the priest Hyrcanus, in 176 B.C. From 'Arâk el-Amîr to Ammân is a ride of marvellous beauty up the Wâdy Sâr.

Leaving *Heshân*, the traveller reaches *el-'Al*, "the higher," in half an hour. Heaps of ruins are surrounded by portions of a stone wall. This is the **Elealeh** of the Bible, captured and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). The visitor will readily see that prophecy has been signally fulfilled. In Isa. xv. 4 its "cry" is coupled with that of Heshbon; in chap. xvi. 9 the prophet exclaims, "I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits, and for thy harvest, is fallen." (See also Jer. xlviii. 34.)

Rabbah Ammon, now called '**Ammân**, known at one period of its history as Philadelphia, is a collection of very extensive and interesting ruins. The city stood in a winding valley, through which flows a copious and beautiful stream, the headwaters of the Jabbok. The ruins are mostly thronged with the flocks that resort hither for water, so that they are generally in a very offensive and filthy condition. A large Circassian settlement, numbering several thousands, has now established itself in and around the ruins. (See notes on the Circassians, p. 329.) The **Theatre** remains in a wonderfully perfect condition, with its seats, capable of accommodating six thousand persons. Eight out of the fifty columns once forming its colonnade remain standing. The arena is 128 feet in diameter. The hill is crowned by a **Citadel** of great strength; within the walls are the ruins of a temple, and a beautiful early Arab kiosk. There are two churches below, and a ruined mosque, probably of some antiquity, once again brought into use, as well as Roman baths, and an **Odeum** (or music hall); on the hills around are tombs and fine tomb towers, also dolmens, as in Moab. (See Conder's Survey Memoir for details.)

Rabbah Ammon, or Rabbah (as it is called frequently in the Bible), is first mentioned as containing the bedstead (or

"throne") of the giant Og (Deut. iii. 11). Here Abishai, with a part of the army, was keeping the Ammonites in check, whilst Joab directed affairs before Medeba (2 Sam. x. 10-14; 1 Chron. xix. 7). In the following year the united forces of Israel under Joab besieged Rabbah. It was here that Joab set "Uriah in the forefront of the hottest battle," to gratify the passion of his royal master for the beautiful Bath-sheba (2 Sam. xi. 1-17). The siege ended by Joab taking the lower portion and then sending for the king, who came and captured the citadel, and cruelly tortured the inhabitants (2 Sam. xii. 26-31). From Amos i. 14 we find that the city must have recovered itself, for he says, "I will kindle a fire in the *wall* of Rabbah, and it shall devour the *palaces* thereof."

The city was rebuilt in the third century B.C. by Ptolemy Philadelphus, who named it Philadelphia. It was a prosperous city and the seat of a bishopric in the early Christian era, but speedily came to ruin after the Saracen invasion.

The visitor will see that the prophecies of Jeremiah and Ezekiel are here completely fulfilled. "I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap" (Jer. xlix. 2). "And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks" (Ezek. xxv. 5).

From Rabbah Ammon to Jerâsh, by the course of the river Jabbok, is a two-days' journey, the camp having to be fixed according to circumstances.

The more direct route, however, is easily accomplished in a day and a half. Much of the road is now traversed by the Circassian carts, and most of it is easy riding on horseback. The road leaves Ammân past the Acropolis, and ascends along a valley to the north to the open plateau; it skirts the hollow basin of the **Buka'a** on the south, and joins the road from Es-Salt to Jerâsh, near the village of **Rummân**. We then descend the deep gorge of the Jabbok.

The **Jabbok**, now called the **Nahr Zerka**, is a stream by which the mountain range of Gilead is intersected from west to east. Commencing near Ammân, it flows at first east; it then makes a great semicircle, turning north-east, north, north-west, and finally flowing directly west. It flows along a deep ravine, the **Wâdy Zerka**, and reaches the Jordan about half-way between the Dead Sea and the Lake of Gennesaret. Anciently it was the boundary of the territory

of the children of Ammon (Num. xxi. 24'; Deut. ii. 37, iii. 16). When Sihon, king of the Amorites, drove the Moabites to the south and the Ammonites to the east, the latter settled on the eastern plain, and amongst the defiles of Gilead round the sources and upper branches of the Jabbok. On the bank of the Jabbok occurred the meeting between Jacob and Esau recorded in Gen. xxxiii. 4. Near this stream also Jacob wrestled with the Angel, and received his name of Israel (Gen. xxxii. 24).

"One has seen this Jabbok from one's childhood,—the midnight passage of a ford, the brief section of a river gleaming under torches, splashed and ploughed by struggling animals, cries of women and children above the noise, and then, left alone with the night, the man and the river,—for the narrative betokens some sympathy between the two tortuous courses: the wrestle with God beside the struggling stream, and the dawn breaking down the valley on a changed life. Now, to-day there is no river in Syria which you associate more with the height of noon: groups of cattle standing to the knee in water, brakes of oleanders soaked in sunshine, and a fair array of fields on either side, scattered over with reapers and men guiding water by ancient channels to orchards and gardens" (*Hist. Geo. of the Holy Land*, Professor G. A. Smith, pp. 583–584).

A climb of two hours through beautiful scenery brings us from the ford over the Jabbok to Jerâsh.

Jerâsh (anciently **Gerasa**) shows the finest and most extensive ruins in the district "beyond Jordan." They are in the form of an irregular square, each side of the walls being a mile in length, and are situated on both sides of a valley running from north to south across a high, undulating plain.

Coming from the south the traveller sees first a triumphal arch, and, to the west, a large circus.

Across the centre of the city (north and south) runs a colonnade a thousand yards long, terminating on the south in the Forum. The masses of masonry and numerous columns—remains of temples, and theatres, and palaces—form a very striking and picturesque view.

The following are amongst the principal objects of interest in Gerasa. The **Great Theatre**; the **Forum**, over three hundred feet in diameter, with fifty-seven out of its hundred columns standing; the **principal street**, lined with magnificent, though now dilapidated, colonnades; the **South**

Temple, once one of the finest buildings in the city, though only one column now stands erect; the supposed **Temple of the Sun**, of which the façade and many of the columns of the interior are in good preservation. Besides the above remains, baths, a basilica, etc., will interest the spectator. South of the Sun Temple are the foundations of a church; by it are remains of a Greek text, which commemorated the defeat of paganism by Christianity. The Circassians who have been settled here by the Sultan have fortunately chosen the eastern bank of the stream for their houses, and so, even though their dwellings are within the ancient walls, their presence has hitherto not greatly damaged these priceless ruins.

The foundation of Gerasa is of uncertain date. Its capture by Alexander Jannæus, in 85 B.C., is noticed by Josephus. Under the Antonines (138–180 A.D.) the city became renowned for its architectual splendour. It was the principal city of the Roman district of Decapolis, and remained an important place during the Christian period.

Our return journey from Gerasa to Es-Salt is a charming ride. The scenery of the mountain of Gilead is rich and park-like, and the vegetation abundant. The ruins on the hills add to the picturesque aspect of the country.

The first part of the ride is among quiet valleys, with olive groves and corn-fields—forests clothing the mountain ridges above. The ruined villages of *Dibbîn* and *Hemta* are passed; the oak-covered summits of *Jebel 'Ajlûn* are seen to the right. On the north-west of the road is *Reimân*, an ancient village on a hill, which has been suggested as the site of Ramoth in Gilead. Ramoth-Gilead was the “city of refuge” for the tribe of Gad (Deut. iv. 43; Joshua xx. 8, xxi. 38). In 2 Kings viii. 29, and in 2 Chron. xxii. 6, the town is spoken of as Ramah. Here Ahab was killed (1 Kings xxii. 37), and here Jehu was proclaimed (2 Kings ix. 4–14). It may be mentioned in this connection that several good authorities consider that Jerâsh itself is on the site of Ramoth-Gilead. We have now descended a thousand feet from Jerâsh (1,760 feet above sea) to the **Nahr Zerka**, or Jabbok (here 600 feet above sea), which is now crossed. We now follow the line of the ancient Roman highway, and steadily ascend for two hours till we again reach the village of **Rummân**, two thousand feet above the ford. The **view** looking backwards is truly magnificent. Instead of following the road to

the left by which we came from 'Ammân, we keep along the ridge to the right and go round the head of the **Wâdy Sulaila** before us. In less than two hours we reach the prettily situated little village of **Rummamîn**. This is probably an ancient site, but to-day is chiefly conspicuous for its two handsome modern rival churches, Greek and Latin. The inhabitants are all Christians. From **Rummamîn** to **Es-Salt** is one of the most charming rides in the land, quite two hours being through a beautiful forest containing a great variety of trees. After crossing finally a somewhat barren ridge we descend to the important town of *Es-Salt*.

Es-Salt is the *Saltus Hieraticus* of the fifth century A.D. The city stands on two sides of a lofty hill crowned by a citadel. There are some five or six thousand inhabitants, of whom one-fifth are Christians, with four pastors of the Greek Church, two of the Latin, and one of the English. There is a resident English doctor here, Dr. Gould, connected with the C.M.S.

Besides the conspicuous citadel, there is little in *Es-Salt* to notice. An old Mosque in ruins, and some rock grottoes are of interest.

The Turkish Government maintains a garrison in the citadel of *Es-Salt*, for the preservation of order in the surrounding districts. Respecting this policy, the late Canon Tristram writes (1873) as follows:—

“*Es-Salt* shows what may be done by securing a settled government, even though it be a Turkish one. When I visited *Es-Salt* eight years ago . . . life and property were insecure in the whole of Gilead. The difficulties to travellers were as great as in Southern Moab, and extravagant blackmail was levied by all the petty sheikhs. Now that the Pasha of Damascus has placed a garrison there, the fellahin are better off, trade has quadrupled, and the country is as safe for Europeans as Western Palestine.”

If the traveller has time to ascend *Jebel Osh'a*, close to *Es-Salt* (see p. 329), he will be rewarded by a fine view.

From *Es-Salt* to Jericho is a nine-hours' journey. The traveller may either take the direct road or the more picturesque and rather better, though longer, route by the **Wâdy Shaîb**. The chief interest centres in **Nimrîn**, the ancient **Beth-nimrah**, an Amorite city, which was rebuilt by the tribe of Gad (Joshua xiii. 27). There are now only heaps of ruins to be seen. In Isa. xv. 6 the prophet declares: “For the

waters of Nimrim shall be desolate ; for the hay is withered away, the grass faileth, there is no green thing." From Nimrîn the bridge is reached across the Jordan, and then the western plain is traversed through *Khirbet-es-Sumrah* and *Khirbet Nuwaimah* to Jericho.

Jericho (see p. 120).

Jericho to Jerusalem (see pp. 128-134).

Jerusalem to Damascus,

viâ **Madeba, Jerâsh, Umm-Keis, and Beit Râs.**

Jerusalem to Jerâsh (see pp. 329-334).

The first stage is from Jerâsh to Wâdy Yâbis, a ride through varied and beautiful scenery of hills and dales, and woods and pastures. The route is by **Sûf**, with some broken columns and sepulchral caves. There are numerous dolmens (rude stone monuments) here. This has been suggested by Conder as the site of Mizpah in Gilead, where Jacob and Laban covenanted (Gen. xxxi. 49), and where Jephthah had his home (Judges xi. 34). Two or three milestones are seen belonging to the ancient Roman road from Pella to Gerasa. Crossing a ridge and threading a narrow valley, in sight of the *Kal'at-er-Rubud*, *Jermeh* and *'Ajlûn* are successively reached. From the latter place the adjacent mountain range and the surrounding province are named.

It is worth while to make a *détour* to the mediæval *Kal'at-er-Rubud* ("Castle of Rubud"). It is a characteristic edifice, and commands a splendid view of the valley of the Jordan from the Dead Sea to the Lake of Gennesaret. Beyond the valley are seen Hermon, Lebanon, the hills of Galilee, Tabor, the plain of Esdraelon, and the mountains of Samaria.

In the *Wâdy Yâbis*, on its southern bank, are some ruins considered to represent **Jabesh-gilead**, whose inhabitants were visited with swift retribution for not joining in the war against the Benjamites (Judges xxi. 8). It was the inhabitants of Jabesh-gilead who were thanked by David for removing the bodies of Saul and Jonathan from the wall of Beth-shan. Saul had previously aided the city in time of extremity when Nahash, king of the Ammonites, was about to mutilate the inhabitants (1 Sam. xi., xxxi. 11-13).

From Wâdy Yâbis is a two hours' journey to **Fâhil**, or **Pella**, captured by Antiochus the Great in 218 B.C., after-

wards destroyed by the Jews, and subsequently a city to which the Christians retired in 70 A.D., before the siege of Jerusalem by Titus. The ruins are extensive, but largely hidden away under the soil; nothing of special interest beyond fragments of Greek inscriptions can be seen by the casual visitor. [From here it is an easy two and a half hours' ride, across a good bridge over the Jordan, to **Beisân**, where the railway may be joined (*see* p. 237).] From Pella a six hours' journey brings the traveller to Umm-Keis.

Umm-Keis is the modern name of **Gadara**, whose history is similar to that of Pella, first being heard of in connection with the victories of Antiochus. Vespasian burnt the town, and massacred the inhabitants. The city rose again and became the seat of a Christian bishopric. The present remains include two theatres, a cathedral, well-paved streets, and numerous tombs.

Kal'at-el-Husn, some three and a half hours further north, is the ancient **Gamala**, a strong fortress conspicuous in the wars of the Jews. Agrippa spent seven months in a vain attempt to capture it. Vespasian took it in 69 A.D., and put the garrison to the sword. Four thousand were slain, and five thousand more perished by throwing themselves from the walls on to the rocks below.

The village of *Fik*, hard by, is the Aphek of the Syrian wars (1 Kings xx. 26). The ruin *Sûsiyeh*, near it, is the site of Hippos, mentioned by Pliny; and at *El 'Al* is the ruin of "Baldwin's Castle," built in 1105 by Baldwin I.

[For a general description of the Lake of Gennesaret and its coasts, *see* pp. 192-203.]

Umm-Keis to Mezerib and Damascus (*see* p. 290). .

THE HAURÂN

The route shown is from Damascus back to Damascus, but most of the places described can be included in a tour commencing or ending at Jerusalem (see specimen itinerary vi., p. 242).

After leaving Damascus, the plain is crossed to Kabr-es-Sitt, "Tomb of the Lady," where Zeinab, grand-daughter of Mohammed, was buried. The Hajjis of Persia are especially noticeable among the devotees who come on pilgrimages to the mosque above the grave. Continuing the course, the majestic Hermon is conspicuous on the west. The bare black hills to the south are the **Jebel-el-Aswad**, "Black Mountain," the eastern extremity of which is reached after a seven miles' ride. A fertile valley is soon entered, through which flows the 'Awaj, or Pharpar, with the village of *Nejha* near its bank.

The 'Awaj rises on the slopes of Hermon, and flows about forty miles to the most southerly of the three lakes of Damascus. It is usually thought to be the Pharpar, which will be remembered as one of the "rivers of Damascus" which Naaman thought so much "better than all the waters of Israel" (2 Kings v. 12). From *Nejha* there is a good view up the verdant valley of the 'Awaj, between the enclosing ranges of the **Jebel-el-Aswad** and **Jebel-Mani'a**. On an eminence to the left is the Moslem *wely* of Abu Zeid.

Leaving the valley, a bleak and dreary wilderness has to be crossed, much infested by the Bedouins. Stones and fragments of rocks are scattered in thick profusion. Then comes a broad plain, where grass and weeds flourish luxuriantly in the rich black earth, once so carefully cultivated, and producing wealth for the towns whose ruins are seen here and there. As the traveller journeys on, the line of dark cliffs marking the boundary of the *Leja* comes into view, and on a nearer approach the trees and villages and towers of old cities on the heights are gradually discerned.

The **Leja** is an extraordinary elevated region, of a regular, almost oval shape, measuring about twenty-two miles from north to south, and about fourteen from west to east. It has been described as "an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction." Deserted cities and villages stud this wild, forbidding region. The exploits of Jair in Argob, as this region was termed by the Hebrews, have already been noticed (Deut. iii. 4, 13, 14). The same event is referred to in 1 Chron. ii. 23. Near here, in after years, dwelt the Geshurites, whom Israel refrained from exterminating (Joshua xiii. 13); and Absalom fled, when he sought his uncle, to "Geshur of Aram," now the *Jeidûr* region to the west, after the murder of his brother Amnon (2 Sam. xiii.). At the present day the Leja is a refuge for those fleeing from oppression or danger, as in times past. Its inhabitants are chiefly Druses and certain Bedouins of the wildest and most predatory type, who are only kept in control by the authority of their Druse neighbours. Without a Druse escort the Leja is indeed inaccessible. Travellers should stedfastly adhere to the advice of the escort in all particulars.

Burâk is at the north-eastern extremity of the Leja, and is so built on the rocks, and encompassed by them, as to form a natural fortress. Its name signifies "Cisterns"; three large cisterns, with the aqueduct in connection, are in existence. It is thought that the town may have accommodated six thousand inhabitants. There are no large buildings, but a number of houses in wonderful perfection. There are two or three Greek inscriptions, dating from the second to the fifth centuries A.D.

The houses in Burâk are such as will be found in most of the Haurân cities. Immense blocks of hewn stone form the walls, often five feet in thickness. Long, thick slabs of stone rest upon projecting cornices, and form the roof. The very doors are of massive stone, with pivots working in sockets above and below. This use of stone for every part of the house was necessitated by the scarcity of strong wood for building. Such are the deserted habitations found in the desolate cities of Bashan. The wandering Arabs prefer dwelling in their tents to occupying these houses, and the traveller can take possession of any house he fancies for the night, and apportion the rooms at pleasure, to himself, his horses, and his attendants.

An old Roman road runs to the Wâdy Liwa, and then along the eastern bank of the valley to Jebel Haurân, passing about a score of desolate towns similar to Burâk.

The road now taken does not follow the above-named route, but proceeds south-west, along the *Luhf* ("sheet"), a narrow strip of the surrounding plain, contiguous to the Leja. During this part of the journey, the wonderful conformation of the Leja can be examined. The surface consists of a vast mass of basalt, evidently forced upwards by volcanic agency, when in a melted condition. The gradual cooling of the mass must have gone on under disturbing influences of a most extraordinary character, so that there is now a wilderness of rifted rocks, and yawning chasms, and jagged cliffs, boldly elevated at from 20 to 30 feet above the level of the plain.

Passing the remains of *Umm-es-Saûd*, the beautiful ruins of **El Musmeih** are next reached.

El Musmeih (ancient Phæno) is at the present day a collection of ruins three miles in extent. Several public buildings and palaces can be seen amongst the heaps and remains of private houses. The interior square and some of the columns once forming the portico of a beautiful temple can be seen. There are many Greek inscriptions on this and other buildings. The inscription by the entrance-door of the temple, "Julius Saturninus to the people of Phæno, in the capital of Trachon, greeting," proves that the Leja was the Trachonitis of Luke iii. 1, and that this city was its capital, and called Phæno. The temple was built (as another inscription shows) by a Roman general stationed here in the reign of Marcus Aurelius Antoninus and Lucius Verus (A.D. 161-169).

Still following the *Luhf*, *Sh'aarah* is reached, sometimes partially occupied, though often empty. The ruins are on both sides of a valley. They comprise a temple of the same date as that at Musmeih, now converted into a mosque, an old square tower, several large buildings in ruins, and numbers of massive houses of the kind already described.

If the *Luhf* is still followed, skirting the Leja, the Christian colony of Khubâb (the ancient Habiba), and several deserted villages are passed. South of Khubâb is a round tower about forty feet high, at a well. But the road to be now taken turns southward from *Sh'aarah*, through the Leja. As the border is left behind, the characteristics of this strange rocky wilderness become more and more striking. "The rocks are in many places cleft asunder," says Burckhardt, "so that the

whole hill appears shivered, and in the act of falling down. The layers are generally horizontal, from six to eight feet or more in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures that often traverse the rock from top to bottom." The successive attempts of Egyptians and Turks to conquer the rugged defiles have always resulted in disastrous failure, and great loss of life to the invaders. Passing *Ka'at Semah*, *Kureim*, *Kustul Kureim*, and several other villages, with houses and square towers as already described, the traveller arrives at *Dâma*.

Dâma is the capital of the Leja, consisting of about 300 houses, each with its cistern, the whole surrounded by a wilderness of bare rocks. The gate of one large building is adorned with vines and grapes in relief.

A rugged winding path leads, through scenery still of savage wildness, past *Deir Dâma* to '*Ahiry*. Here the scenery opens out, a few plots of cultivated land are seen, and the only fountain in the Leja. A capital view of the whole district is obtained by mounting to the *wely* on the adjacent **Tell 'Amarah**. Amongst the rocky fastnesses of the wilderness that stretches all around, the houses and towers of no less than thirty cities can be counted.

Umm-es-Zeitûn ("Mother of Olives") is about one and a half hours east of '*Ahiry*. Some thirty Druse families are the sole tenants of what was once a large town. There are numerous Greek inscriptions, some referring to Aumo and Agenes—Arab deities of the native population.

The **Jebel Haurân**, or mountain district of the Haurân, is now entered. It is peopled chiefly by the Druses. At *Hit*, the first town reached, dwells a powerful Druse Sheikh. He is careful to entertain strangers, and the goodwill of this chieftain, as of any of the Druse Sheikhs met *en route*, should be conciliated by polite acceptance of his hospitality.

Hit contains heaps of ruins. The houses now in use are ancient. Many of the stone doors are "tastefully ornamented with panels and garlands of fruit and flowers, sculptured in relief." There are several Greco-Roman temples and Greek inscriptions in abundance.

Bathanyeh, or Batanæa, is three miles north-east of *Hit*. From its position on the mountain it affords fine views across the plain towards the base of Anti-Libanus. The city has been tenantless for centuries, yet the roads are well paved, and whole streets and lanes of solid stone houses are standing.

But in the silent courtyards the weeds grow thick and rank, and over ancient portals and in fissures of ancient walls wild vegetation flourishes, and the only inhabitants of the deserted dwellings are the owls, and jackals, and foxes.

Four miles south of Bathanyeh is **Shūka**, or Saccæa, once perhaps the abode of 20,000 inhabitants, now sheltering a few Christians and Druses in the ancient houses. The ruins are about two miles in circuit; to a large extent only confused heaps remain. Temples of the Roman age once abounded here; one of them was long used as a Christian Church. Another Church is also seen in ruins. Near Shūka are some remarkable tombs, dating from the first and second centuries of our era. They consist of square towers, about thirty feet high, and about twenty feet on each side. Over the doors are tablets recording the names of the dead.

A pleasant ride of about ten miles brings the traveller to **Shuhba**. On the right, a plain stretches to the Leja, with here and there an ancient town. On the left are wooded mountain slopes, also dotted with towns and villages, with the highest peaks of Jebel Haurân in the background. Shuhba is seen in front, boldly perched on a ridge of rocks. The rugged glen, called the Wâdy Nimreh, is crossed, and a steep bank climbed to reach the dilapidated walls, which must be scrambled over, as the Roman gateway is barricaded with heaps of ruins.

"**Shuhba**," says the Rev. J. L. Porter, in his *Giant Cities of Bashan*, "is almost entirely a Roman city—the ramparts are Roman, the streets have the old Roman pavement, Roman temples appear in every quarter, a Roman theatre remains nearly perfect, a Roman aqueduct brought water from the distant mountains, inscriptions of the Roman age, though in Greek, are found on every public building. A few of the ancient massive houses, with their stone doors and stone roofs, yet exist. . . . Though this city was nearly three miles in circuit, and abounded in splendid buildings, its ancient name is lost, and its ancient history unknown. Its modern name is derived from a princely Mohammedan family, which settled here in the seventh century."

Of this extensive provincial city, which appears to have met with sudden destruction when in all its freshness and perfection, the greater portion consists of confused heaps of rubbish, especially in the northern and eastern portions. Two main streets, with Roman pavement, looking as good as new,

cross each other in the centre of the city, and divide it into four sections. At the centre once stood four pedestals, ten feet in height and seventeen feet square—three are still standing. The most interesting street is that leading westward from this point. It contains, amongst other objects of interest, a temple once used as a church, with a cupola supported by columns; **five Corinthian columns** belonging to the portico of another temple; an ancient courtyard, with a fine Greek inscription referring to one Martius, a magistrate, and recording the erection of a monument to his honour by the chief captain of the 16th Legion, in the reigns of Aurelius and Lucius Verus (161-169 A.D.); ruins of an old mosque; a portion of a hippodrome, and a small temple with a well-preserved crypt. Near this latter building is the **Theatre**, the most perfect monument of antiquity in Shuhba. The details of the arrangements of Roman buildings of this character can here be readily studied. The street referred to as conducting to the remains enumerated is at one place cut through the solid rock, to procure an easier gradient, and arched over.

In other parts of the city are fragments of many grand buildings, but they are for the most part involved in almost indistinguishable ruin. In the south-eastern section, however, the remains of a large Roman bath can be observed, with portions of an aqueduct in connection. Greek inscriptions abound everywhere. The Roman **gateways** on the south and east of the city are very little injured.

Close to Shuhba is an extinct **volcanic crater**, with abundance of scorïæ, ashes, etc. The view from this point of the south-eastern portion of the Leja is very good. East of Shuhba rise the mountains of Jebel Haurân, the summits clothed with forests of oak, and the sides in terraces half-way to the top. "The vine and the fig," says the writer last quoted, "flourished here luxuriantly in the days of Bashan's glory; winter streams then irrigated and enriched the slopes, and filled the great cisterns in every city; but the Lord said in His wrath, 'I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools' (Isa. xlii. 15), and now I *saw* that the words of the Lord were literally and fearfully true."

Following the Roman road from Shuhba along the lower slopes of the Jebel Haurân, *Murdûk*, *Rîmeh*, and other villages are passed on the right and left, and also the ruins of the large

convent, **Deir El-Leben** ("Convent of Milk"). At length a low rounded eminence is reached, on which are the ruins of **Suleim**. Here are the remains of some fine buildings; there is also a beautiful temple a little to the north of the town. The blocks of stone filling the interior are covered with fine reliefs of fruit and flowers. Suleim was the ancient city of Neapolis; the seat of a bishopric in early Christian times. It is now inhabited by a few Druse families. There are some curious underground cisterns in the vicinity of the town.

The route now leads through rich and picturesque scenery to **Kunawât**, Greek Canatha, and Hebrew Kenath. The Wâdy Kunawât is crossed, with its little stream embowered with evergreens, leaping amongst the rocks. A large ruin, known as the *Deir*, is visited *en route*. It consists of a spacious court, with a beautifully sculptured doorway, cloisters supported by columns, and the remains of a contiguous church. Of the ancient temple which once undoubtedly stood in the centre, only heaps of stones are left. Fragments of pillars and flowered cornices lie scattered amongst the thistles and thorns. About a mile from the Deir the ruins of Kunawât are reached, on the western bank of a dark ravine. Along the cliffs for nearly a mile runs the well-preserved wall, which then turns and encloses the piece of ground, about half a mile in width, on which the city was built.

An ascending street, with good Roman pavement and the remains of houses, leads to the area around which the principal buildings of Kunawât are situated. The stone doors seen on the way are very striking, from their panelling and beautiful ornamentation in reliefs of fruits and flowers.

One of the chief edifices is the so-called **Deir Eyyûb** ("Convent of Job"), a complicated structure of doubtful origin. One of the large halls, ninety-eight feet by sixty-nine feet, approached by a portico of eight Corinthian columns, has been used as a church. The friezes on the stones of the adjacent hall, of which the pediment has fallen in ruins, are well worth examination.

A small **Temple of Ashtoreth**, or Astarte, is a little farther west. It is a fine ruin. The statues in front are numerous, but, unfortunately, sadly mutilated. A colossal head of Ashtoreth is among them; upon its brow rests the crescent moon, from which her name of Karnaim, or "two-horned," was derived. This goddess is associated in Scripture with the Phœnicians and Philistines, and was every now and

then worshipped in Israel (Judges ii. 13 ; 1 Kings xi. 5 ; 2 Kings xxiii. 13). She was adored in Bashan from the earliest times. Ashteroth-Karnaim, the capital of Bashan, is mentioned in Gen. xiv. 5 (see p. 351).

The remains of the **Hippodrome** are interesting. Here also mutilated statues abound ; some of them are of equestrian figures, others of lions, leopards, etc. Many **tombs** are found in proximity to the town—high square towers built in stories, with recesses in the sides of the chambers for the bodies.

There is a fine **Peripteral Temple** on a vaulted platform in a beautiful situation to the west of the city. It is considered "one of the most picturesque ruins in the whole country," though time has much devastated its walls and columns.

Kunawât contains many other remains of temples, palaces, theatres, etc., in its wide and regular streets. The general appearance of the city is very striking, and its surroundings are such as to add to the picturesque effect of the mingled mass of ancient buildings.

In the adjacent glen is a **Theatre**, with the seats hewn in the side of the cliff. Near it is a small **Temple**. A winding staircase conducts to a castle on the summit of the cliff, reared with huge stones. The ornamented panels, fretted mouldings, and sculptured wreaths of the inner stone doors are very fine. Hard by is an ancient circular tower of colossal masonry. The view from this point is very fine. There is a picturesque mingling of cliff and glen, and hill and valley, with graceful columns and time-worn ruins peeping forth amidst masses of luxuriant foliage—a prospect which (especially if seen at early morn) cannot fail to charm and delight the visitor.

Kunawât is the Kenath of the Old Testament, one of the cities of Argob, captured by Nobah, of the tribe of Manasseh, and for a time called after his name (Num. xxxii. 42). As Nobah it is mentioned in the chase of Gideon after Zebah and Zalmunna (Judges viii. 10–12). Under the Greeks the town was called Canatha. It was almost entirely rebuilt at the beginning of the Christian era, and became an important Christian city and bishop's see. The Mohammedans subsequently conquered it, and then left it to desolation, as there is no Mosque or other trace of Moslem occupation in the place.

The beautiful ruins of '**Atîl** (the ancient Athila), two miles

west of Kunawât, are well worth a visit. One of the temples dates from 250 A.D.

Close by to the east is the temple of Sia, built by Herod the Great, as stated in one of its inscriptions, in honour of an Arab sun-god (Aumo). It has a court to the east, and the doorway is adorned with a sculptured vine. Greek and Aramaic inscriptions have been found here.

Suweideh is south of 'Atil, and is reached by following the Roman road amongst the oaks of Bashan, crossing the lower slope and glens of the Jebel Haurân, with the silent desolate plain stretching to the right. On the plain are seen Rîmeh and Welgha.

An hour's ride brings the traveller to the **Wâdy Suweideh**, on the south side of which are the extensive ruins of the city. On the north bank, before crossing the wâdy, a remarkable square tower, thirty feet in height, is seen. It is ornamented with Doric semi-columns, between which warlike trophies, shields, and helmets are sculptured in relief. It is inscribed, "Odainatus, son of Anuelos, built this monument to Chamrate, his wife."

The ruins, which are approached by a Roman arch spanning the stream in the wâdy, are four miles in circumference. Little is to be seen but heaps of ruins, making the cleared-out houses resemble caves. Remains of Roman, Christian, and Moslem origin are mingled in indescribable confusion. A modern house has been built in the interior of the ruined temple. One text speaks of Dionysius as founder of the city, which was perhaps called Dionysias. At the present day a few hundred Druse and Christian families reside in the cleared-out lower stories of the ancient houses.

A delightful ride of about two and a half hours brings the traveller to **Hebrân**. The route ascends the mountain-side in sight of **El-Kuleib** ("the pivot"), the highest peak of the Jebel Haurân, and passes **'Ain Musa**, with the remarkable Greek inscription of "Isaac the Jeweller." Numerous villages and towns are seen on the plain to the right; *Raha* and *Schweh* are passed *en route*.

Hebrân stands on one of the southern ridges of the Jebel Haurân, overlooking the valley of Keriôth, 2,000 feet below. A few Druses dwell in the old houses, whose walls and stone doors prove their antiquity. There is a beautiful **Temple** on a cliff south of the town, dating from 155 A.D. On the summit and sides of the hill on which the town is built are the

scattered remains of various other edifices. Here, as in other ruined cities of Bashan, where the temples or palaces, or other large buildings are sufficiently perfect, they are utilised as folds for cattle and sheep. Strikingly does this illustrate the words of Isaiah, "The defenced city shall be desolate . . . there shall the calf feed" (Isa. xxvii. 10). And again, "The forts and towers shall be for dens for ever . . . a pasture of flocks" (Isa. xxxii. 14). The view from this point, including Salcah (S.E.), Kerioth (S.), Bozrah (S.W.) and about thirty other towns, is very interesting.

An hour's journey from Hebrân brings the visitor to *El Kufr*, a town whose history and ancient name are alike unknown. Its massive stone houses, its outer walls, and even the town gates, each composed of a single stone slab ten feet in height, are standing; yet the place is tenantless. One building with a tower has at some period been used as a Mosque.

The highest peak of Jebel Haurân, the volcanic cone of **El-Kuleib**, or "the pivot," can be reached in an hour's walk from El Kufr, and readily scaled in another hour.

Shwet-el-Khudr, two hours east of El-Kufr, is so named from its old church of St. George, venerated by Christians and Moslems, who here sacrifice lambs on 23rd May.

Sâleh is on the plain just under the eastern slope of Jebel Haurân. Some remains of churches are found amongst the ruins, which are one and a half miles in circuit. Numerous deserted towns are seen on the plain, from this point; amongst them are *Tell Sh'af*, *Malah*, and *Deir en Nusrâny*.

From *Sâleh*, **'Ormân**, or Philippopolis, is reached in three and a half hours. The long-deserted ruins are of considerable extent, but there are no important edifices. It was probably called Philippopolis when Philip of Arabia was chosen Emperor of Rome in 244 A.D.

An hour's ride across a stony country brings the traveller to **Sulkhad**, or **Salcah**, now a large Druse village. The town is from two to three miles in circumference, surrounding a **castle** on a lofty isolated hill. This fortress is Saracenic. The chief building is a mosque constructed of older materials, with a minaret dating 1224 A.D. The **view** from the summit is very interesting. Many deserted towns can be counted in the prospect. A few square tomb towers are seen amongst

the ruins, and many of the massive stone houses are quite perfect.

Salchah is mentioned in Deut. iii. 10 (Joshua xiii. 11 and 1 Chron. v. 11 as Salcah) as on the boundaries of Bashan. In Joshua xii. 5 it is named as a city, in which King Og reigned.

From Salcah to Kureiyeh, two routes are available. 1. By the Busrah road for one hour, and then by Muneid-hirah and across a stony waste. 2. By the interesting deserted town of 'Ayûn ("Fountains"). The latter is rather longer.

Kureiyeh (an ancient Kerioth) has little to show in the way of great buildings. A few fragments of columns and square towers are seen. But the private houses of this city are in wonderful perfection and of great interest.

Busrah, or Bozrah or Bosora, the Roman Bostra, is an imposing mass of ruined buildings, in the midst of which dwell a few families. When the Romans ruled in Syria, it was the most celebrated of their fortresses east of Jordan. Portions of the solid walls, fifteen feet in thickness and thirty in height, with occasional square towers, are still perfect. These walls enclosed a rectangular space, a mile and a half long by a mile broad, but outside the enclosure were extensive suburbs. A straight street runs the entire length of the city, terminating at each end in a fine gateway; other streets cross at right angles. When Bostra, as the Romans called it, came under Moslem power, little shops and houses were clustered anywhere and everywhere till a maze of crooked lanes took the place of the beautiful Roman city. At the present day the architecture of the various epochs from the Romans to the Saracens is strangely mingled. Votive tablets and inscriptions of all kinds—Pagan, Christian, and Moham-medan—abound in every direction, and a zealous antiquary might find weeks of profitable enjoyment amongst the ruins of Bozrah.

The following are the principal objects of interest in Busrah likely to attract the notice of the passing traveller.

The strongly walled and moated **Castle**, with its vaults and tanks and galleries, comprises in its limits the remains of a splendid **Theatre**, where the luxurious legionaries of Imperial Rome amused their leisure during their occupancy of this distant provincial fortress. From the **Keep** there is a grand view of the plains of Bashan, studded with numerous towns and

cities, with good roads connecting the more important places, the soil fertile and yet desolate, given over to the robber tribes of the desert.

The Greek and Latin inscriptions are very numerous. In one the Pagan deity Dusares is mentioned. Another begins "In the name of the Saviour Christ."

The **Cathedral** is square outside, with an apse; over the centre is a large dome. It dates from 513 A.D. It is locally known as the church of the monk Boheira, who is said to have deserted Christianity and to have become the accomplice of Mohammed, by supplying the Bible elements of the Korân.

The **Great Mosque** is popularly assigned to the Khalif Omar. The colonnades include seventeen very fine monolith columns of white marble. Portions of more ancient edifices, some bearing Greek inscriptions, have been worked into this erection.

Amongst the remaining attractions of Busrah must be briefly mentioned the remains of a **Temple**, situated where the two main streets cross. A **Triumphal Arch** spanning the main street, forty feet in height. The so-called Jew's house or Beit-el-Yehûdy, said to have been rebuilt by the order of the Caliph Omar, for a Jew whose house had been wrongfully pulled down to make room for a mosque. As the story goes, Omar had the mosque pulled down that justice might be done. The arched **Western Gate**, called *Bab-el-Hawa*, "Gate of the Wind," is worth notice. In addition to observing the above, the visitor's attention will be constantly attracted as he passes along by columns, baths, tanks, arches, scattered fragments of capitals and cornices, stones with inscriptions, and various other remains of the past glories of the ancient city.

Bosora was taken by Judas Maccabæus (1 Macc. v. 26-28). During the Eastern conquests of Trajan Busrah was made the capital of a Roman province and named *Nova Trajana Bostra*. Alexander Severus made the city a colony. When Philip of Bostra became Roman Emperor (244 A.D.), he raised his birthplace to the rank of a metropolis. In the Christian ages Bostra was the seat of a Primate, to whom thirty-three Bishops were subject.

In 1144, Baldwin III. advanced within sight of the city, but retreated before Nûr-ed-Dîn, and was unable to retain any part of Bashan.

From Busrah to **Derâ'a** by *Ghusan* is a journey of about seven hours and a half. **Derâ'a** is the **Adraha** of the Romans, an important station on their military road from Bostra to Gadara. It is in the Old Testament *Edrei* (Num. xxi. 33; Deut. iii. 1-4). Except the remains of what is supposed to have been a cathedral, there is little of special interest in the ruins. An ancient bridge of five arches crosses the stream in the *Wâdy-ed-Dân*. **Derâ'a** is now an important junction on the Hedjaz Railway (*see p. 235*).

[Twelve miles north-west of *Edrei* is seen the great mound of *Tell 'Ashterah*—the *Ashteroth Karnaim* mentioned in the same passages of the Old Testament. Two miles north of this is *Sheikh Sâd*, with the "Stone of Job," shown since the fourth century, and said to bear a bas relief of *Rameses II.* (1300 B.C.).

Two hours north-west of **Derâ'a** lies **Mezerîb** (ancient *Dium*), a village with a **Castle**, where the Governor of the *Haurân* resides. **Mezerîb** is a station on the Syrian pilgrimage route from Damascus to Medina, and the terminus of the Damascus-Haurân railway.]

From **Derâ'a**, the traveller follows the line of the Hedjaz Railway to Damascus, and in about six hours reaches **Ezr'a**, the next station.

Ezr'a is the Roman *Zorava*—a natural fastness, on a projection of the *Leja*, from thirty to fifty feet above the adjacent plain. The ruins are three miles in circuit, and, from their prominent position and wild surroundings, present a very imposing aspect. The massive houses already described are plentiful, and there are abundant heaps of the ruins of larger edifices. The principal remains are the **Church of St. Elias**, a quadrangular structure, with cloisters and numerous columns and arches, which appears to have been successively a **Forum**, a **Cathedral**, and a **Mosque**; and the **Church of St. George**, founded, as an inscription states, by the conversion of a Pagan temple in 515 A.D.

Skirting the *Leja*, and passing *Shukrah*, numerous villages are seen on the plain to the left, and amongst the rocks on the right, and the traveller next arrives at *Mujeidel*. From here he proceeds to *Sunamein*.

Sunamein (ancient *Aere*) has two lofty towers, which possibly give the place its name ("The Two Idols"). There are many massive and beautiful remains of ancient edifices. One limestone temple is very noticeable. Being on the

railway, the Damascus authorities have carried off much stone from the ruins for building and paving.

Between Sunamein and Kisweh the traveller passes *Ghubaghîb*, with its fortified khân; *Kasr Far'on*, or Pharaoh's Castle, on its isolated rock; the dilapidated caravansary of *Khân Dentûn*, where the pilgrims make their second halt from Damascus; and the bare rocks of *Jebel Manî'a* crowned by a ruined castle on the right of the Plain of Khiyâra.

Kisweh is a Mohammedan village on the banks of the 'Awaj, ancient Pharpar (p. 285). The **view** down the valley is very fine. After crossing *Jebel-el-Aswad*, Damascus is seen, with its gardens, and in about a couple of hours the city gates are reached.

Damascus (see p. 217).



SOUTHERN MOAB AND PETRA

The once dangerous neighbourhoods of Kerak, of Shobek, and of Petra are now, thanks to the energy of the Turkish Government, comparatively safe. Travellers may now, with a mounted escort, securely pass the magnificent gorge of the **Mojib** (Arnon), and visit the remains of the once powerful Crusaders' castle of Kerak, and if they will they may push south, cross the valley **el-Haşa**, and enter the ancient land of Edom and camp within the precincts of its ancient capital. **Petra**, the "rock" city, was under the Edomites known as **Selah** (or Sela), also meaning "rock," and under this name is mentioned in 2 Kings xiv. 7, when it was captured by Amaziah, and in Isa. xvi. 1. In the Revised Version references to it also occur in Judges i. 36; 2 Chron. xxv. 12; Isa. xlii. 11; and Obad. 3.

At a later period, when a kingdom of the Nabateans was established here, Petra was the central point for caravans from Arabia, Persia, and India; it was the place of refuge amidst the dangers of the desert; its wealth became enormous, and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains of which can be seen to-day, and adding to its buildings. The city perished with all the great Græco-Roman civilisation of these regions, and for a whole millennium its very site was unknown.

The surviving remains of this once mighty city are to-day carved out of the solid sandstone rock enclosing the shut-in valley of **Wâdy Mûsa**. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an almost waterless desert are the remains of early Semitic high places, of temples, theatres, tombs, etc., showing all the traces of high culture and civilisation. The natural colouring of the sandstone "red, purple, yellow, azure, black, and white," blended in every hue and shade, gives these architec-

tural works a beauty of quite a unique kind, and worldwide travellers state that they have never seen anything to equal it. With regard to visiting Petra from the Hedjaz railway station of El Ma'an *see* p. 236.

Those who are prepared for a more adventurous and extended trip should adopt the route shown in Itinerary No. xv. (p. 243), by Kerak, Shobek, Petra, the south end of the Dead Sea, and Hebron.

Damascus to Palmyra.

Damascus (p. 217).

A military escort, consisting of one or two mounted soldiers, is necessary for this journey, as it is not always safe when the country is disturbed or the tribes at war. During recent years, however, there has been a great improvement in this respect, and, as a rule, a journey to Palmyra may be undertaken with the same confidence as one east of the Jordan.

Those who can, should make this journey in the *early* spring, as then the desert is covered with beautiful short verdure, and flowers and water are abundant.

A variety of routes to Palmyra have been described, each presenting advantages of its own. A good account of two of these is given in *Palmyra and Zenobia*, by the late Dr. W. Wright (1895). He visited Palmyra twice, in 1872 and 1874. The itinerary which we recommend, and which is described below, combines some of the advantages of both the above routes, and secures the very best camping-places possible and moderate day's journeys.

Leaving Damascus at the **Bâb Tûma**, we pass along the roughly paved Aleppo road. After ten minutes the handsome Victoria Hospital, belonging to the Edinburgh Medical Mission, is observed on the right. We pass between high mud walls overhung with beautiful foliage and enclosing gardens and orchards; signs of abundant flowing waters lie on all sides. Bearing north-east, and passing the village of **Harestat el-başal**, in another three-quarters of an hour the large village of **Duma** is reached. We now leave the gardens and orchards and enter the open plain. Beautiful distant peeps at Damascus and its vast oasis of greenness may be seen on looking back. In front the country becomes more and more barren. The striking hill before us is called **Thenîyeh Abu el'Ata**. We now pass some Khâns and

begin to ascend; and after about an hour reach the Khân **Mathnâ el-Ma'lûla** (built 1592), named after the important valley of **Ma'lûla**, which lies some seven or eight miles to the north-west among the mountains. **Ma'lûla** is notable as one of the very few places in Syria where the old Syriac (Aramaic) language is spoken. It is also famous for its two picturesquely situated monasteries, Greek and Syrian. A ride of a little over an hour brings us to **El-Ḳuteifeh**, our stopping-place for the night.

Leaving **El-Ḳuteifeh** we pass, in about three-quarters of an hour, the village of **Mu'addamiyeh**, and a little further on find traces of the extraordinary system of underground aqueducts by which in ancient times many a district, now waterless, was made fertile and inhabitable. The system may, on a small scale, be studied on many parts of the Damascus plain, where it is used to collect and re-use the surplus waters from the ordinary surface aqueducts. The principle is this: A series of wells (Persian *Karîz*), the mouths of which are now marked by the little hillocks made by the rubbish thrown out in their construction, are connected together by means of an underground channel, often extending for miles. The combined outflow from these little wells culminates at the further end of the aqueduct in a considerable stream.

Instead of passing north-east to the important village of **Jerûd**, we direct our course more directly north, and at length reach the large and flourishing village of **Nebk**, the centre of a fertile district, where there is a station of the Danish Missionary Society. In three hours more we reach our next stopping-place, **Deir 'Atîyeh**, another Mission station of the Danes.

From **Deir 'Atîyeh** a somewhat dreary ride over desolate hills brings us in two hours to **Muhîn**, a Moslem village on a hill with a copious but rather sulphurous spring, and the remains of an ancient church. From here the road leads due east, at first through walled gardens and flat fields, to **Ha-warîn**, an extensive site with ruins said to represent a Roman castle and basilica. The road crosses a flat plain with several small salt lakelets, and in four hours **Gunthur** is reached. [*By a slight détour to the north the so-called Bath of Solomon or the Queen of Sheba (Abu ribah) may be visited. It lies on a hill covered with ruins, and consists of a double-vaulted chamber enclosing a hot sulphur spring. It is well worth a visit.*] Shortly before reaching **Karyatein**, our next stopping-place,

remains of another extensive aqueduct, leading once, perhaps, to Palmyra, are crossed. **Karyatein**, the "two towns," is shown by local Greek inscriptions to have been the ancient **Nezala**. It is to-day a flourishing village of 2,000 inhabitants, with fine gardens and vineyards. A mile to the south-west are fine springs, **Râs el-'Ain**, with a mound in which are the foundations of a temple.

From **Karyatein** the route traverses the long, sterile valley of the **Jebel er ruâh**, and after seven and a half hours the old ruined castle, **Kaşr el-Herr**, is reached. Here we camp for the night.

As **Kaşr el Herr** is unprovided with springs we must the next day traverse for five hours a waterless region to reach the spring **'Ain el-Beida**, where we spend our last night *en route*.

An easy ride of five hours brings us to the famous city of Palmyra.

Palmyra.

The city is overlooked on the north by a mountain chain running east and west; on the south the spur east of the road ends, leaving the site open on the east and south-east. Palmyra was thus naturally fortified on the side of the settled lands of Syria, and was protected by the desert on the east.

The ancient walls of Palmyra had a circuit of some twelve miles; starting on the south-west they ran east down the slopes of the southern mountain, and curved round on the plain where the gardens are situated. On the north, where is an ancient castle, they followed the crest of the overhanging mountain. Later Roman walls on this side enclose a smaller space, and the city of Justinian down in the plain was smaller than that of Zenobia. The mountains are arid and steep. The gardens in the plain are full of palms and olives. Strong towers fortified the walls. Inside the west approach is the sacred spring of **Ephcah**, which is warm and sulphurous. The main supply of the city, however, was by aqueduct from the fine spring of **Abu Fawâris**, about five miles to the west. In the pass by which the traveller enters is a rocky eminence with tomb towers; and south of the entrance are groups of these remarkable monuments, resembling others found in Syria, Palestine, and Moab, but much larger. One of these bears a date corresponding to 82 A.D., another (*Kaşr eth*

Thaniyeh) is over 100 feet in height, having six storeys, and fitted to hold 480 bodies. These were sometimes placed in sarcophagi of pottery, and were mummified. The ruins of the public buildings run for a mile towards the castle, and include the great colonnaded street, within a triple arch of triumph, running north-west of the Temple of the Sun. The smaller temple of the King's Mother is 60 feet long by 27 feet broad, with thick Corinthian pillars to its porch. It stands almost entire, with a Greek text of 130 A.D., containing the names of Hadrian and Agrippa (Wood's Texts, No. 20). From the former Palmyra was called Hadrianopolis for a time. The city included a dozen temples. The great **Temple of the Sun** had a circumference of a mile to its outer court, and 374 columns, 70 feet high, remain. It was enclosed with a fortress wall in the Middle Ages. The temple itself measures 100 feet north and south, by 50 feet east and west, and was entered from the west. The ceiling of the *Naos* resembles the Ba'albek roof (p. 214), with geometrical designs and busts in low relief. After the fall of Palmyra, the Emperor Aurelian restored this temple at great expense. The main colonnaded street contained some 1,500 columns, not counting other streets at right angles. These are 57 feet high, with brackets on which statues of principal men were placed, as shown by inscriptions. The zenith of Palmyra's prosperity was reached in the third century A.D.; but its inscriptions, of which more than 150 are known, date from 9 A.D. to 271 A.D. These inscriptions are sometimes in Greek characters and language, sometimes in the native Palmyrene (*see* p. 355), and sometimes in both languages. They refer to merchants enriched by trade with Babylon, and to the royal family of Odenathus and Zenobia. The Palmyrene statues are a debased imitation of Greek work. The coins and pottery seals are remarkable for minute size.

It is considered by many that Palmyra is the Tadmor of the Bible, for on one text this old native name is given, and translated "Palmyra." It is mentioned (2 Chron. viii. 4) as a store city of Solomon with Hamath in Syria. In 1 Kings ix. 18 the Hebrew reads Tamar, and is connected with places in Philistia (possibly *Tumreh*, near Gaza, is intended); but, as buildings in Lebanon are noticed in the next verse, Tamar may be a copyist's error for Tadmor. After this age we hear no more of Tadmor till Mark Antony, in 64 B.C., raided its merchants, who had grown rich through Babylonian

and Indian trade. They continued to worship the old Phœnician gods—the sun, moon, etc.—as attested by texts of the second century A.D. They fled from Antony beyond the Euphrates, and he found the city deserted. In 130 A.D. Hadrian visited Palmyra, which had again become rich. Septimius Severus (193–211 A.D.), on his way to Parthia, took into favour Septimius Odenathus, who was, however, murdered in 250 A.D. His son Odenathus married the famous Zenobia, who was half Arab, half Greek by birth. His services against the Persian King Sapor, and against a Roman usurper in Syria, caused him to be raised to Consular dignity by Valerian in 258, and received even as a colleague by Gallienus; but in 266–267 he was murdered by his nephew at Emesa.

Zenobia continued to rule an empire stretching from Persia to the Mediterranean, including Bithynia on the north and Egypt on the south; and her three sons were robed in the Roman purple, and taught Latin. She herself read Greek, Latin, and Egyptian. A coin of her eldest son, struck at Alexandria, has the title *Imperator*, with the figure of Aurelian as *Augustus* on the reverse. Her power was broken by Aurelian, who defeated her army in North Syria in 272 A.D., and besieged Palmyra. Zenobia fled to the Euphrates, but was captured and graced the triumph in Rome.

Under Diocletian (about 300 A.D.) and Justinian (530 A.D.) the city was rebuilt, but with a smaller area. In the twelfth century, according to Benjamin of Tudela, it was inhabited by 2,000 warlike Jews. It was rediscovered by English merchants from Aleppo in 1691, and described by Dawkins and Wood in 1751. Its native texts were deciphered later, by De Vogüé and others. Those who cannot visit Palmyra may console themselves by the consideration that the remains at Ba'albek and at Gerasa are equal in proportions and beauty to the buildings of Zenobia.

Travellers not wishing to return to Damascus by the same route may journey over the hills, following the Roman road, to **Homs**, the ancient *Emesa*, a large town of 65,000 inhabitants, one-third of whom are Christians. At Homs the railway may be taken *viâ* Ba'albek to Beyrout (see p. 212), or crossing the Orontes, and leaving to the right **El-Hosn**, the celebrated castle of Krak, built by the Knights Hospitalers in the twelfth century, the traveller may proceed *viâ* **Arkah** to **Tripoli** (p. 298).

Tripoli to Beyrout (p. 299), carriage road, 56 miles, in seventeen hours.

Those who wish to vary their return route, without greatly extending it, are recommended to leave on their return the itinerary they followed when going to Palmyra at *Karyatein*, and to traverse the Anti-Lebanon *viâ Khan el-Breij* to *Râs Ba'albek*. From *Râs Ba'albek* an easy ride of seven hours down the *Bikâ'a* brings the traveller to *Ba'albek*, whence, after a day there to view the wonderful ruins, it is but a six-hours' ride to *Zahleh*, and nine hours the next day to *Beyrout*.



MESOPOTAMIA AND BABYLONIA

Damascus to Bagdad,

viâ Palmyra and the Euphrates.

The whole journey from Damascus to Bagdad can be performed by carriage, but camping equipment must be taken, as there is no accommodation for travellers en route.

In the specimen itinerary No. xvi. (p. 243) thirty-four days are devoted to this journey, travelling by easy stages, but the time may be shortened four or five days by arranging for longer stages between some of the points. It is better to visit Bagdad from Syria rather than in the reverse direction, as there is invariably a long period of quarantine imposed on steamers arriving at Bosrah, the port from which the river steamer to Bagdad starts.

Starting from Damascus, the route as far as Palmyra is as described on pp. 354-6. At Palmyra a stay of at least two days is usually made for visiting the interesting ruins, etc. From Palmyra to **Deir-ez-Zor** (a rising little place with considerable trade), on the River Euphrates, is a five or six days' journey.

If preferred, travellers may float down the river to Bagdad from Deir-ez-Zor on rafts composed of several layers of wooden planks placed on top of inflated sheep or goats' skins. These rafts are called keleks.

The course of the Euphrates is now followed until we arrive opposite Falûja, passing **Meyadin** (village), **Abukemal** (small town), **Ana** (here an excursion may be made across the river), **Hadite** (situated chiefly on an island in the river), **Bughdadi** (picturesquely situated), **Hît** (numerous bitumen pits, the smoke from which is seen from afar), **Esh Shariyah**, and **Ramady**. At **Falûja** the Euphrates is crossed, and in two days, *viâ* Abu Ghrab, the city of Bagdad is reached.

Bagdad.

Hotel.—Hotel de l'Europe.

British Consul-General.—Lieut.-Col. L. S. Newmarch.

U.S. Vice-Consul.—Rudolph Hürner.

Bagdad, with a population of about 150,000, is situated chiefly on the left bank of the River Tigris. A bridge of boats connects the portion of the town on the right bank with that on the left. The ancient city dates back to the time of Nebuchadnezzar, and the present city, founded in 763 A.D., has a large trade both in imports and exports. There are numerous Mosques and Bazaars, but the former are practically closed to Christians. The clock-tower of the citadel commands a good view.

Steamers leave Bagdad for Bosrah (Basra, Bassorah, or Balsora), from which port other boats proceed to India (Bombay) and England.

British Consul at Bosrah, F. E. Crow.

U.S. Consular Agent.—Henry P. Chalk.

The Bagdad Railway, which will connect Constantinople and Smyrna with El Koweit, on the shore of the Persian Gulf, passing Môsul, the ancient Nineveh, on the River Tigris, and Bagdad, is completed as far as Eregli, and even some distance beyond, and when a junction is effected, at or near Killis, with the French line coming northward from Aleppo, direct railway communication will be established between Constantinople and Smyrna and Arabia.

A concession for the Bagdad Railway from Konia to El Koweit was granted by the Turkish Government to a Franco-German Syndicate early in 1902, and the length of the line from Constantinople to the Persian Gulf will be about 1,850 miles. The railway is to be completed in eight years from commencing operations.

Beyrout to Bagdad,

viâ Aleppo, Diarbekr, Môsul (Nineveh), and the River Tigris.

The specimen itinerary No. xvii. (p. 244), occupies fifty-seven days, but the route can be extended or curtailed to meet travellers' wishes. Some guide-books state that at all events a portion of the journey can be performed by carriage. This is a fact, but, unless travellers are prepared to endure considerable

inconvenience, if not hardship, it is necessary to carry tents although riding in a carriage.

From Beyrout to Ba'albek the route followed is as described on pp. 293-4 (in the reverse direction). A day should be spent at Ba'albek to visit its famous ruins. The route from Ba'albek is *viâ* Homs, Hama, and Aleppo (see p. 212). *Train may be taken as far as Aleppo, if preferred, but in that case arrangements must be made for horses and camp equipment to be sent forward to meet travellers there.*

The neighbourhood of **Homs** (Emesa) is the ancient *Zobah* (2 Sam. viii. 3, 5) or *Zoba* (x. 6, 8). Homs has a population of 65,000 in all, about two-thirds being Mohammedans and one-third Christians. In 1099 Homs was captured by the Crusaders. It contains the largest and strongest citadel in Syria. All the buildings are of black stone and the **Bazaars** are almost equal to those of Damascus. A large number of the inhabitants are engaged in the manufacture of silk. Homs lies in the midst of a sandy plain, but there are fine gardens of olives, figs, apples, and other fruits. The ancient river Orontes is a short distance to the west of the town.

Hama, the Hamath of the Bible (2 Kings xviii. 34; xix. 13), is one of the most picturesque cities in Syria (population about 80,000), in the Orontes valley. Its numerous water-wheels, used for obtaining water from the river, keep up an incessant creaking noise night and day. There are fine large Bazaars similar to those of Bagdad, and the inevitable Mosques with their minarets.

Aleppo has a population of about 130,000, including a large European colony, and has been greatly modernised, with the exception of the citadel in the centre, surrounded by a moat, and a large mosque, with a minaret dating from about 1300 A.D.

British Consul.—H. Z. Longworth.

U.S. Consular Agent.—Frederick Poché.

The Euphrates is struck and crossed at Birajik (a small town), and the journey from this point to Diarbekr on the Tigris occupies eight days.

The next place of importance is **Urfa** (Edessa), a walled city of about 30,000 inhabitants. Many public buildings are, however, outside the walls, as also is the ancient citadel, the walls of which alone remain. Urfa is celebrated for its abundant springs of water, and was named Callirrhoe by the Greeks.

Diarbekr (population about 25,000) was formerly a prosperous town, and is surrounded by strong walls. It is commanded by a citadel on a rock 1,950 feet high. The unhealthiness of the climate may possibly account for the decay of the town. Morocco leather, cotton and silk, and filigree work are manufactured; wool, copper ore, sheep and goat skins are exported.

British Vice-Consul.—W. B. Heard.

At this point the journey may be continued on the river to Môsul or Bagdad by means of rafts (see p. 360), or this may be done from Môsul to Bagdad.

Travellers by land do not quite follow, but very nearly, the course of the river as far as Môsul, passing **Mardin, Nisbin** (or Nesibin), and **Hajerlo**.

Môsul (Nineveh).—Much has been written regarding ancient Nineveh and Babylon (*see below*), and the reader will no doubt refer to various books on the subject before visiting either city. To-day Môsul contains a population of about 45,000, principally town Arabs. There is a Turkish garrison. The ruins of ancient Nineveh are on the left bank of the river opposite Môsul, and excavations which had been in progress since 1903 were discontinued in 1905. The results include the discovery of the site of the Temple of Nabu. "The ruins were cleared, but the building had been so utterly destroyed and burned, presumably by the Elamites at the capture of the city, that it was not possible even to make a complete plan of it." The mound of Kouyunjik, containing the remains of Sennacherib's Palace, has now been fully explored.

British Consular Agent.—Nimrod Rassam.

The land route from Môsul to Bagdad follows the river pretty closely, passing **Arbil, Kerkuk**, etc. (*see itinerary xvii. p. 244*).

An excursion to **Babylon** may be easily made from Bagdad. The distance can be covered by carriage in about nine hours if desired, but it is a tiring journey. If the specimen itinerary No. xviii. be followed (*p. 244*), occupying seventeen days, and visiting **Hillah, Kerbela**, etc., although a carriage may be used, camp outfit must be taken.

SINAITIC PENINSULA AND DESERT

Suez to Jerusalem,

viâ Mount Sinai, Nakhl, the Desert, and Gaza.

A journey of this nature requires considerable preparation, and it is also necessary before starting to obtain official information as to the state of the country—whether considered safe for travellers or not.

Fuller details of the journey to St. Catherine's Convent from Suez will be found in Cook's Handbook for Egypt and the Sûdân.

The traveller with his baggage will leave Suez by boat and sail along the coast of the Gulf for about two hours to **Ayûn Mûsâ** (Wells of Moses), where the camels and camp equipment will be found in readiness to commence the journey. Passing the Wâdi Sudûr (the scene of the murder of Professor Palmer, Lieut. Charrington, and Capt. Gill on August 11, 1882) and Wâdi Wardan, Wâdi Ghurundel is reached (about fifty miles from Suez). This valley has been identified by some with the *Elim* of the Scriptures (Exod. xv. 27). Here there is some vegetation, and the water, although slightly brackish, is drinkable.

Those who are interested in things geological may, unless time is an object, make a digression, occupying best part of a day, from the route and ascend Jebel Hammân Firâûn, the mountain of "Pharaoh's Bath." On its seaward slope is a hot sulphur spring, much resorted to by the Arabs as a cure for rheumatism.

Passing through Wâdy Taizibah (at the junction of Wâdy Maghara and Wâdy Jinneh), "Pharaoh's Quarries" are reached. These mines or quarries yield inferior turquoises, and were worked by the Egyptian kings from the 1st to the 6th dynasty. Recently they were reopened, and an attempt made to work them, by an English officer (Major Macdonald), but without success. The workings are very interesting, and there are

a number of curious Egyptian inscriptions on the rocks, many of which, however, have been much injured by the Arabs.

Soon after leaving these quarries the Wâdy Feirân, the scenery of which is wild and striking, is entered. In this valley is the rock Hêsi al-Khattâtîn, according to Arab tradition the one struck by Moses when he caused water to flow forth (Exod. xvii. 6; Numb. xx. 8-11; but *see* p. 368). The valley of Feirân has been identified with the Rephidim (Exod. xvii. 1, 8) of the Bible. Near the end of the valley is the Oasis of Feirân, the most fertile tract in the Sinaitic Peninsula, and close by are the ruins of the ancient Pharan. Shortly after passing the Oasis we obtain a view of **Jebel Serbal** (*see* p. 368).

The ascent of this mountain—there are five distinct peaks, the highest of which is 6,734 feet—occupies a whole day, and is, perhaps, more fatiguing than difficult. It should not be attempted without a guide. Dean Stanley, who made the ascent, writes (*Sinai and Palestine*):—

“At 5.30 p.m. we started. We passed the instructive and suggestive site of the ruins of the old Christian city and episcopal palace of Paran, under the hill which has great claims to be that on which Moses prayed whilst the battle of Rephidim was fought for the passage through what is now (whatever it may have been) the oasis of the Desert. We then turned up the long watercourse occupied in part by the brook of Wâdy 'Aleyat, which conducted us to the base of the mountain, where the spring rises amidst moss and fern.

“It is one of the finest forms I have ever seen. It is a vast mass of peaks, which, in most points of view, may be reduced to five, the number adopted by the Bedouins. These five peaks, all of granite, rise so precipitously, so column-like, from the broken ground which forms the root of the mountain, as at first sight to appear inaccessible. But they are divided by steep ravines, filled with fragments of fallen granite. Up the central ravine, Wâdy Abû-Hamad ('valley of the father of wild figs,' so called from half a dozen in its course), we mounted. It was toilsome, but not difficult, and in about three hours we reached a ridge between the third and fourth peaks. Here we rested; close by us were the traces of a large leopard. A little beyond was a pool of water surrounded by an old enclosure.

“Three-quarters of an hour more brought us over smooth blocks of granite to the top of the third or central peak; the steep ascent was broken by innumerable shrubs like sage or

thyme, which grew to the very summit ; and at last, also helped by loose stones arranged by human hands (whether yesterday or two thousand years ago), and through a narrow pass of about twenty feet, to the two eminences of which this peak is formed.

"The highest of these is a huge block of granite ; on this, as on the back of some petrified tortoise, you stand and overlook the whole Peninsula of Sinai. The Red Sea, with the Egyptian hills opposite, and the wide waste of the Kâ'a on the south, the village and grove of Tôr just marked as a dark line on the shore ; on the east the vast cluster of what is commonly called Sinai, with the peaks of St. Catherine ; and, towering high above all, the less famous, but most magnificent of all, the Mont Blanc of those parts, the unknown and unvisited Um Shaumer [8,449 feet]. Every feature of the extraordinary conformation lies before you ; the wâdys coursing and winding in every direction ; the long crescent of the Wâdy es-Sheykh ; the infinite number of mountains like a model ; their colours all as clearly displayed as in Russeger's geological map, which we had in our hands at the moment ; the dark granite, the brown sandstone, the yellow Desert, the dots of vegetation along the Wâdy Feirân, and the one green spot of the great palm-grove (if so it be) of Rephidim. On the northern and somewhat lower eminence are the visible remains of a building, which, like the stairs of stones mentioned before, may be of any date, from Moses to Burckhardt. It consists of granite fragments cemented with lime and mortar. In the centre is a rough hole, and close beside it, on the granite rocks, are three of those mysterious inscriptions, which, whatever they mean elsewhere, must mean here that this summit was frequented by unknown pilgrims, who used those characters ; the more so, as the like inscriptions were scattered at intervals through the whole ascent. A point of rock immediately below this ruin was the extreme edge of the peak. It was flanked on each side by the tremendous precipices of the two neighbouring peaks—itsself as precipitous ; and as we saw them overlooking the circle of Desert—plain, hill, and valley, it was impossible not to feel that for the *giving* of the Law to Israel and the world, the scene was most truly fitted. I say 'for the *giving* of the Law,' because the objections urged from the absence of any plain immediately under the mountain for *receiving* the Law, are unanswerable, or could only be answered if no such plain existed elsewhere in the Peninsula."

From the end of the **Wâdi Feirân** the least difficult road is *viâ* the **Wâdi Schekh**, but the most interesting is through the **Wâdi Selâf** and the **Nakb al-Hâwi** (or Pass of the Wind), one of the grandest passes in the world, a fitting approach to the awe-inspiring heights of Sinai. From the end of this pass we obtain our first view of **Jebel Mûsâ**. We cross the plain of **El-Raha** and encamp in the valley of **Jethro**, just below the Monastery of St. Catherine.

*Another route to the Monastery from Suez is by boat viâ the Gulf of Suez, landing at **Tur** or **Tor** (distance about 120 miles), the quarantine station for pilgrims to Mecca. The water journey occupies one or two days, and that by land, on camels obtained at **Tor**, about two or three days. This route is, however, uninteresting, and there is nothing of importance to be seen on the way.*

The **Monastery of St. Catherine** is on the left side of the narrow valley between **Jebel Mûsâ** and **Jebel ad-Dêr**, called the **Wâdi ad-Dêr** or **Wâdi Shu'aib**, and it encloses the spot where Moses saw the Burning Bush and the chapel and tower built by Helena.

Dean Stanley thus describes his impression on beholding the Monastery:—

“Those who have seen the Grande Chartreuse in the Alps of Dauphiny, know the shock produced by the sight of that vast edifice in the midst of its mountain desert—the long, irregular pile of this Parisian architecture of the fifteenth century, the one habitation of the upland wilderness of which it is the centre. It is this feeling, raised to its highest pitch, which is roused on finding in the heart of the Desert of Sinai the stately convent of St. Catherine, with its massive walls, its gorgeous church hung with banners, its galleries of chapels, of cells, and of guest-chambers, its library of precious manuscripts.”

Before admission to the Monastery can be gained, travellers must present a letter of introduction previously obtained from the Sinaitic Monastery at Cairo. If desired, the dragoman will arrange with the monks for lodgings in the building.

A whole day may well be spent in visiting the interior. Within the walls are the **Chapel of the Burning Bush** (a silver plate on the altar indicates the spot where the bush stood), the **Church of the Transfiguration**, a mosque, of which the tower alone remains, dating from the fifteenth century only, and the **Library**, containing a considerable

number of MSS. in Greek, Arabic, Syriac, and other languages. The famous *Codex Sinaiticus*, dating from the fourth century, was obtained from here.

Those not averse to mountain-climbing will, of course, ascend **Jebel Mûsâ**. There are several routes, one of them by means of the Pilgrims' steps, of which there are about three thousand. During the ascent we pass the **Well of Jethro**, a small spring, where it is said that Moses watered the flocks of his father-in-law, Jethro. Higher up is the **Chapel of the Virgin**, said to have been erected by the monks out of gratitude for their miraculous deliverance from a plague of fleas which had determined them to leave the place. Higher still is a splendid cypress tree, and near it the **Chapel of Elijah**. There are two chapels, one dedicated to Elisha and the other to Elijah. The summit is now soon reached, 7,400 feet above sea-level, and about 2,000 feet above the Monastery. It forms a small plateau on which stand a small chapel and a mosque. A grotto outside the former is said to be the spot where Moses received the Law (Exod. xxxiii. 21-23). The mosque is regarded as marking the spot where Moses dwelt for the forty days of his sojourn on the Mount. Jebel Mûsâ is now generally regarded as the Mount Sinai of the Bible, although various authorities have also favoured Jebel Katarina, Mount Safsâfa, and Mount Serbal.

From the summit of Jebel Mûsâ the **view** is grand and imposing, although not quite so extensive as from Jebel Katarina or Jebel Serbal. Below lie the valleys of the two Monasteries, St. Catherine in the Wâdi ad-Dêr and the *Monastery of the Forty Martyrs*. (**Dêr al-'Arbain**) in the Wâdi Leja. A fine garden, with a grove of olive-trees, surrounds the latter. In this valley (Leja) is the Stone of Moses, or **Rock of Horeb** (see p. 365), from which Moses obtained water by striking it with his rod. In clear weather the Red Sea (south), the Island of Tiran (south-east), and the Bay of Akabah are visible. On the north is **Mount Safsâfa** or **Râs as-Safsâf**.

Mount Safsâfa, or Willow Mountain (about 6,900 feet), is usually ascended when returning from the summit of Jebel Mûsâ. The former is part of the same block as the latter, one at each end. The ascent of Mount Safsâfa is difficult, although there are steps at the commencement.

Another mountain of the Sinaitic group—**Jebel Katarîna**, the highest point but one in the Peninsula (see p. 366)—is

also a difficult climb. The route to it begins in the Wâdi Leja. There are three peaks, Jebel Katarîna (8,536 feet), Jebel Zebir (8,551 feet), and Jebel Rumêl (8,427 feet).

From Mount Safsâfa a very fine **view** is obtained of the **Wâdi ar-Râha**, containing the plain of **ar-Râha**, regarded as the site of the camping-place of the Israelites (Exod. xix. 2).

Returning from St. Catherine's Monastery we pursue our journey northwards *viâ* **Wâdi esh-Shêkh**, the scenery of which is very fine, and Al-Watiyah Pass (or *viâ* the Nakb al-Hâwi Pass), Wâdis Solêf, Berâh, Lebwhâh, Barak, and Khamilah to **Serâbit-el-Khadem**. To reach it a climb of about 700 feet up a very difficult road must be made. The plateau on the top contains the remains of an old wall and a small temple, consisting of a rock-cut shrine and six chambers, and a further series of fourteen chambers. There are also a number of ancient Egyptian stelæ. Some of the stelæ are still *in situ*, but the greater number have fallen down. They are all enclosed by the ruins of an outer wall. Some old Egyptian mines were situated in the **Wâdi Nasb**.

Striking north-east, the foot of the Et-Tih range of mountains is now soon reached. These are crossed on foot in about two hours. Thence the route is *viâ* Wâdis **Boutehgenah**, **Shekif** (the largest wâdi in the Desert), and Nakhl.

Nakhl is the capital of the peninsula, and is a strong fort, garrisoned by a company of Bashi-Bazouks. It contains a rest-house, mosque, barracks, and a police-station. There is a good supply of water here, and the place is on the route of the Egyptian pilgrims to Mecca. The distance by this direct route from Suez to Akabah, (*see* p. 370) is about 150 miles.

From Nakhl the route is *viâ* Wâdi Grayah, Wâdi Mastaba, Wâdi Sasa, Wâdi Muweileh, Wâdi Ghurm—here the scenery is very pleasant and the land partially cultivated—Wâdi Ghuzzeh, Wâdi Hascif to **Gaza** (Ghuzzeh). Telegrams and letters may be sent from **Gaza** to England, etc. For a description of **Gaza** and the route from **Gaza** to Hebron *viâ* Beit Jibrin, *see* p. 310. From Hebron carriages can be ordered from Jerusalem, and the camp equipment dispensed with, as it is an easy drive from Hebron to Jerusalem. **Solomon's Pools** and **Bethlehem** (*see* pp. 143, 137) can be visited *en route*.

Suez to Jerusalem,

viâ Mount Sinai, Akabah, Petra, and Gaza.

Suez to Mount Sinai (*see* p. 364).

Some travellers may prefer to include Petra in their route from Mount Sinai to Jerusalem, although it is better to visit it from the north (*see* p. 236). Whichever route is adopted, the approach should be made *viâ* the East Sîk; the West Sîk is only accessible in its upper part. The first impression of the ruins obtained when approaching the city from either north, south, or west, is not to be compared with that *viâ* the East Sîk, and even if visited from Akabah it is worth while entering Petra from this direction. The route is *viâ* the Wâdi Ithm, a gap in the mountains on the east side of the Wâdi Arabah.

The neighbourhood between Akabah and Petra is dangerous, owing to the Bedouin tribes often being very troublesome, and an escort is necessary. An introduction, to be obtained at Cairo, to the Mudîr of Akabah, is highly desirable.

The route from Mount Sinai is *viâ* **Wâdi Sal, Wâdi Murrah, Wâdi Sumghi, Wâdi Suweirah** to Akabah.

Akabah, on the gulf of that name, near the *Elath* (Deut. ii. 8), or *Eloth* (1 Kings ix. 26) of Scripture, is in Turkish territory, and has a Turkish garrison. It is situated in the midst of palm-groves, forming an agreeable contrast to the rocky barrenness of Sinai, but the village consists chiefly of a few mud huts. The population is composed of Bedouins. Akabah is the converging point of the pilgrim routes from Suez, El Arish, and Palestine. The fort, overlooking the sea, was built in the sixteenth century as a protection to the pilgrim route to Mecca. Its walls are very thick, and about 50 feet high. Strangers are not admitted.

The **Wâdi el Arabah** is the valley extending from the Gulf of Akabah to the Dead Sea. It runs in a north-easterly direction, and is bounded on the west side by the plateau of the Tih, and on the east by the range of mountains mentioned in the Bible as Mount Seir (Deut. i. 2, ii. 1), containing Mount Hor (Jebel Harûn) and Petra, in the Land of Edom. These lie about half-way between Akabah and the Dead Sea.

From Akabah the Wâdi el Arabah is followed until we turn eastwards to the station of **El-Ma'an** (Hedjaz Railway, *see* p. 236). Thence to **Petra**, known to the Arabs as *Wâdi Mûsa* (*see* p. 371), is a ride of about six or seven hours. A

stay of two days should be made here to visit this interesting city.

Petra.

Petra is identified with the Hebrew *Selah* (2 Kings xiv. 7) or *Sela* (Isa. xvi. 1), meaning a rock or cliff, and was the capital of Edom. It was called Joktheel by Amaziah, king of Judah, after his taking it, B.C. 839-822. The approach to the *Wâdi Mûsa* on the east is guarded by the Bedouin inhabitants of the village of **Elji**, about two miles to the north-east of the city, and the chief reason for the jealous watch maintained over Petra by the Arabs is their belief that the urn at the top of **El Khuzneh** (see below) contains the treasure of Pharaoh, and that the object of visitors is to carry it away. The East Sik is a cleft in the rocks about two miles in length, varying in width from about 40 feet in its widest to about 10 feet or 12 feet in its narrowest part, perpendicular walls of rock rising on either side to a height of 80 feet or 100 feet—in some places as high as 500 feet. A clear stream runs through the bottom of the gloomy defile, whose sides at times seem as if they were about to meet.

The principal features of interest in the wonderful and mysterious city of Petra may be briefly described (for a full description readers are referred to the various books on the subject, some of which are mentioned in the list on pp. 381-2). They are:—

(1) **El Khuzneh** (or the treasury), which bursts suddenly upon our view in an opening (about 100 feet wide) of the gorge of the **East Sik**. The edifice, consisting of two storeys, height about 70 feet, appears to be a temple of Isis, and is carved out of the solid, red-hued rock. Within are several chambers also hewn out of the solid rock. The urn (see above) is over the central dome. The suddenness with which the temple comes into sight, the hues of the rock out of which it is carved—built is not the word to use—the transition from darkness to light—all combine to produce an effect on the beholder that is singularly impressive.

The ravine narrows again after passing “the Treasury,” and we soon reach

(2) **The Amphitheatre**, also, like everything else in Petra, hewn out of the living rock. Some authorities say it would have accommodated three thousand, others say as

many as five thousand persons. There are thirty-three rows of seats rising one above another.

Opposite the amphitheatre the mountain slopes are riddled with ancient tombs. Tombs are everywhere.

The site of the city itself, which may be said to begin here, is a natural amphitheatre two or three miles in circumference, and surrounded on all sides by mountains. The stream running through the East Sîk traverses this amphitheatre, and leaves it by way of the **West Sîk**, descending into the Wâdi Arabah towards the Dead Sea.

There are several **High Places**, access to which was obtained by rock-cut stairways. Large portions of these stairways still remain, sometimes abruptly ceasing and beginning again higher up. The principal High Place is reached by a ravine on the left of El Khuzneh.

(3) Opposite, and to the west of **Kasr Firaun** (*see below*), is the **Citadel Rock**, or Hill of the Acropolis, crowned by the ruins of a castle built by the Crusaders.

(4) The Temple, called by the Arabs **Ed-Deir** (*i.e.*, the Monastery). This is reached from Pharaoh's Castle, **Kasr Firaun** (the only specimen of masonry work existing in the city) *viâ* the Wâdi or valley running almost due north, passing the **Tomb of the Lions** (so called from two lions at the entrance), and then proceeding in a north-westerly direction. There are rock-hewn steps for part of the ascent. The edifice resembles El Khuzneh (*see p. 371*) but is rather larger; height about 100 feet, width about 150 feet. From this point there is a fine view of Jebel Harûn. A stairway leads to the summit of the mountain.

Close to Petra is the **Jebel Harûn** (about 4,350 feet), which has been identified with **Mount Hor** (Numb. xxxiii. 37, 38), and, by the Crusaders, with Mount Sinai (*see p. 368*). There are two peaks, on one of which is the **Tomb of Aaron** (Numb. xx. 22-28), a small white mosque only shown to Christians with great reluctance. The view obtained therefrom is magnificent, but the climb is a difficult one, especially for the last couple of hundred feet.

If Mount Hor is ascended before reaching Petra, then Petra is usually entered from the west viâ the Wâdi Harûn, but in that case the East Sîk is missed. The better plan is to visit Mount Hor on leaving Petra. The ascent must be made on foot.

On leaving Petra, and after ascending Mount Hor, we

arrive at the Bedouin village of **Shobek** (the site of the *Mons Regalis* of Baldwin I. of Jerusalem) on a hill. The ruins of an ancient church are to be seen. Still proceeding northwards, we pass the village of **Buseirah**, or **Bozrah** (Isa. lxiii. 1; Jer. xlix. 13; Amos i. 12), then **Tafileh**. Numerous groves of figs and olives are in the neighbourhood.

From this place, rounding the south end of the Dead Sea, the route is through difficult rocky passes *viâ* El Abrash, Ghor Unsur, Zaweirah, and Bir im Hashim to **Hebron**.

Hebron to Gaza (see p. 310-314). **Hebron to Jerusalem** (see p. 143-146).



EGYPT TO PALESTINE (SHORT DESERT ROUTE).

Cairo to Jerusalem, *viâ* El Arish, Gaza, and Ramleh.

(See first paragraph, p. 364).

The whole journey to Jerusalem occupies from eight to ten days, and the following is a brief description of the route. Tents have to be pitched wherever convenient, having regard to the distance to be covered each day and the places where a supply of water is to be obtained.

The railway is taken from Cairo to **El Kantara**, where the journey by camels is commenced. After travelling over 16 miles of hard desert we come to a stretch of sand-dunes, and then a marshy plain is crossed before reaching **Katieh**. From Katieh to **Bir el-Abd**, where there is a good supply of water, is 17 miles, and thence to **Bir el-Maza**, where there is only one well, 31 miles. About 32 miles further on we arrive at **El Arish**, situated among palm-groves about 2 miles from the shore, and provided with a number of wells. Here is a fortress and the quarantine.

The Mediterranean coast between the Suez Canal and El Arish is very flat, with numerous sand-banks, the only exception (about half-way) being the sand-hill of Ras Kasrun (270 feet). Between this hill and the mainland, and separated from it by a strip of sand extending about 25 miles both east and west, is a lagoon, Lake Sirbon, varying in width from about 2 to 6 miles.

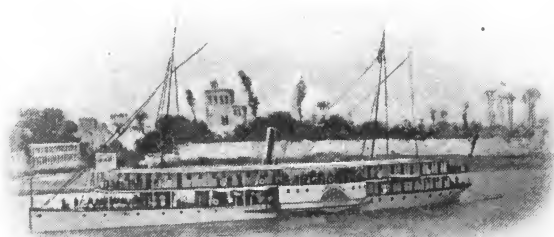
(When Napoleon invaded Syria his troops occupied $3\frac{1}{2}$ days between Katieh and El Arish, taken by him in February, 1799, and 3 more between El Arish and Gaza. See p. 24.)

El Arish is the site of the ancient *Rhinocolura*, and the valley or **Wâdi El Arish** is referred to in the Bible as the "river of Egypt" (Numb. xxxiv. 5). Baldwin I, of

Jerusalem died here in 1118, and in the middle ages El Arish was known as *Laris*. Population about 17,000.

Between El Arish and **El Rafah** the district is very sandy, and water is only found at Sheikh el Zauieh. (The distance from El Kantara to El Rafah is about 143 miles) From El Rafah to **Gaza** (*see* p. 307) is a ride of about 25 miles. Shortly after leaving El Rafah the Egyptian frontier is passed and Turkish territory is entered. The route from Gaza to Jaffa is *viâ Ascalon* (p. 299) or to Jerusalem *viâ Hebron* (p. 310).





ONE OF COOK'S FIRST-CLASS "TOURIST" STEAMERS.

THE NILE VOYAGE.

Palestine is so closely connected with Egypt, both historically and geographically, that practically all travellers to the Holy Land and Syria include a visit to Cairo in their itinerary. But, however delightful a visit to that interesting city may be, no visit to Egypt is complete without a trip up the Nile, therefore the following particulars of what is admittedly the most fascinating river voyage in the world may fittingly find place in this Handbook.

The steamer services of each season begin at Cairo about the middle of November, and continue until about the middle of March, so that the Nile voyage may either precede or follow the Palestine tour. (*See p. 1.*)

Perhaps it may not be altogether superfluous to remind the reader that Cairo and the pyramids are not Egypt; that they are, in fact, only on the threshold of the glorious land of Khem; that the mere enumeration of such names as Karnak, Abydos, Thebes, Philæ and Abu Simbel, is sufficient to demonstrate that Cairo is not Egypt, but that Egypt is the Nile. Those, therefore, who would see Egypt must voyage on the great river, and this they may do in the utmost comfort and enjoyment on one of Thos. Cook & Son's steamers, which make long halts at every place of interest, tying up to the bank each night by some historic town, and providing the means for passengers to visit each famed temple with every ease.

As long ago as the year 1870 Thos. Cook & Son were appointed by the Khedive Ismail to act as the agents of his Government for passenger traffic on the Nile, and they now possess a fleet of twelve up-to-date steamers, which represent the finished product of that lengthy experience. The fleet comprises "Tourist" and "Express" steamers.

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The "Tourist" steamers are eight in number, and are named: *Rameses, Rameses the Great, Rameses the Third, Amasis, Prince Abbas, Tewfik, Memnon, and Egypt*. Every improvement that can conduce to the personal comfort and enjoyment of passengers has been adopted in their construction. They are immense floating houses, resembling in no way the ordinary steamer. Cabins, bath-rooms, *salons*, smoking-rooms, libraries, dining-rooms, all luxuriously furnished, open out on the decks, and receive air, light, and sunshine through many large windows.

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(a) THE CAIRO-ASSUAN SERVICE,

on which steamers leave Cairo weekly throughout the season and occupy three weeks on the voyage, in the course of which the traveller visits the ruins of Memphis, the Necropolis of Sakkara, the tombs of Beni Hassan, the famous ruins of Abydos, the town of Assiut, the temple of Athor and Denderah, Luxor, Thebes, the ruins of Karnak, the tombs of the Kings, Kom Ombo, Assuan, and other places of interest. At the landing-stage of each stopping-place the passengers find guides and donkeys, or if required, chairs with porters, for the excursions which the dragoman conducts.

THE FARE FOR THIS VOYAGE IS £50, INCLUDING ALL EXCURSIONS.

(b) THE ASSIUT-ASSUAN SERVICE

is also weekly, in connection with the train leaving Cairo on the morning of the day of sailing. This service was inaugurated for visitors to Cairo restricted to time, the journey from Cairo to Assuan and back occupying only a fortnight.

THE FARE IS £35, INCLUDING ALL EXCURSIONS.

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This service between Assuan (Shellal) and the Second Cataract (Halfa) is bi-weekly. The voyage, which occupies a week, takes the traveller further south through a portion of Nubia, where many objects of historical and antiquarian importance are encountered ; amongst them the celebrated rock-hewn temple of Rameses the Great, at Abu Simbel, one of the wonders of the world.

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“Express” Steamers.

The “Express” steamers, *Cleopatra*, *Nefert-Ari*, *Amenartas*, and *Hatasoo*, afford a more economical form of conveyance than the “Tourist” steamers, and enable passengers to make the voyage to Assuan and back at much the same, if not an actually less, price than it would cost to live in a Cairo hotel.

These steamers are not quite so luxurious in their appointments, perhaps, as the “Tourist” steamers, but they are in every way excellent. They leave Cairo for Assuan twice weekly, and occupy nineteen days on the voyage.

THE FARE IS £22.

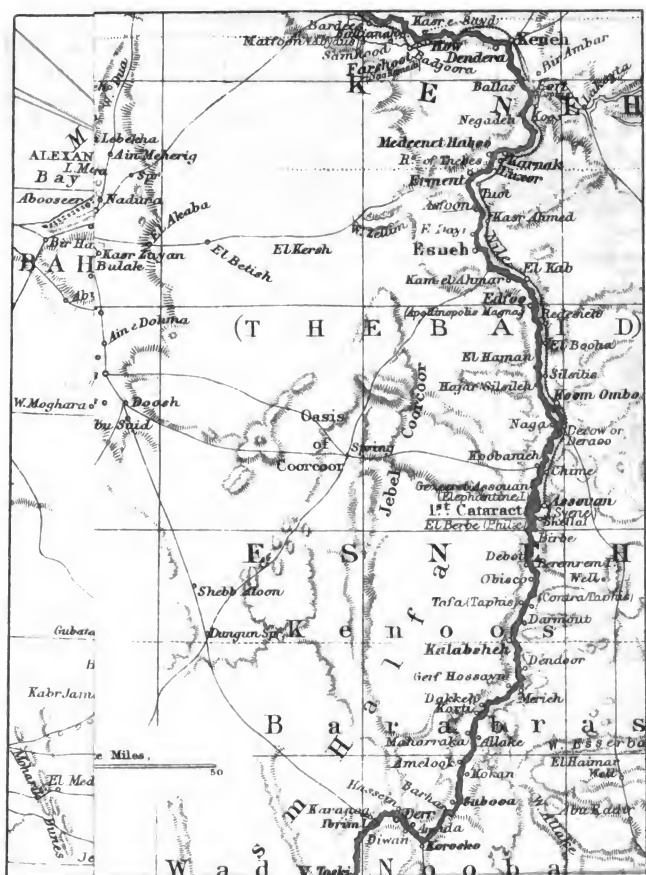
Excursions may be arranged through the manager of the steamer at a moderate cost.

Combined Steamer and Railway.

For those whose time is too restricted to permit of the Nile voyage being accomplished by any of the foregoing methods, Combined Rail and “Express” steamer tickets are also issued, which allow parts of the journey to be performed by rail and parts by steamer. The fare for the journey from Cairo to Assuan and back, out by steamer and home by rail, is £19 5s.

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AND HOSPICE OF THE ORDER OF ST. JOHN (ENGLISH LANGUAGE), AT JERUSALEM.

THE British Ophthalmic Hospital was founded in 1882, at Jerusalem, the ancient birthplace of the Order, by the English Branch of the Venerable Order of St. John, and is chiefly intended to meet a long-standing and acknowledged want by providing an institution under skilful management where the afflicted poor from all parts of the country may obtain special treatment for the diseases of the Eye, to which the majority of the inhabitants are subject, and the terrible consequences of which are so powerfully apparent to all travellers and residents in the Holy Land.

It is a singular fact that, although nearly every civilised nation has some charitable establishment in the Holy City, no hospital existed for the special treatment of ophthalmia and its many evil results until the opening of the British Ophthalmic Institution. During the short time it has been opened, the books of the hospital will show the enormous numbers who have taken advantage of it. They also reveal the fact that the poor residents of the country have been known to walk even from Damascus, and many of them from the district of Gaza, for the purpose of obtaining relief and medicine. These poor people have, in simple faith, freely and frankly flocked to the British Hospital. They have, doubtless, been led there by the ascertained fact that the Hospital is open to all without reference to creed or sect, and that under no circumstances is the influence of the Hospital to be used for any attempts at proselytising. His Imperial Majesty the Sultan has accorded the Hospital his special protection, and through the Governor of Jerusalem, His Excellency Raouf Pasha, generously contributed nearly £1,000 towards the purchase of the present site and buildings. Dr. Cant is the Surgeon of the Hospital, and either he or Mrs. Cant will have pleasure in receiving English and other travellers interested in the work, and in showing them the Hospital in operation. The Hospital has been enlarged, and owing to the great increase of work two surgeons have been appointed. Funds are urgently needed to meet the increased expenditure, and we know of no more deserving object than the suffering natives who, to obtain relief, must be treated indoors and undergo operations. We, therefore, do not hesitate to urge upon all travellers to leave behind them some small donation to assist the Committee in fitting up more wards, and enable them to be of still greater service to those who cannot possibly pay for medical attention. Donations will be received either by His Britannic Majesty's Consul, or by any of the Agents of THOS. COOK & SON, and by the Hon. Secretary in England, Col. Woolrych Perowne, St. John's Gate, Clerkenwell, from whom full particulars can be obtained.

PS.—The best time for visiting the Institution is on any afternoon : the Out-Patient Department is open for the treatment of patients on Monday, Wednesday, and Friday mornings.

LIST OF SOME OF THE PRINCIPAL BOOKS ON
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- Palestine Pilgrims' Text Society's Library. 13 vols.
 Survey of Western Palestine. 7 vols.
 Survey of Eastern Palestine. *Col. Conder.*
 Ordnance Survey of the Peninsula of Sinai. 5 vols. *Wilson & Palmer.*
 Historical Geography of the Holy Land. *G. A. Smith.*
 Geology of Palestine and Arabia Petræa. *Prof. E. Hull.*
 Archæological Researches. 2 vols. *Prof. Clermont-Ganneau.*
 Syrian Stone Lore. *Col. Conder.*
 Excavations in Palestine, 1898-1900. *Bliss, Macalister & Wünsch.*
 Palestine under the Moslems. *Guy Le Strange.*
 Tent Work in Palestine. *Col. Conder.*
 Heth and Moab. *Col. Conder.*
 Flora of Syria, Palestine, and Sinai. *Rev. G. E. Post.*
 Fauna and Flora of Palestine. *Canon Tristram.*
 Fauna and Flora of Sinai, Petra, and the Wâdy 'Arabah. *H. Chichester Hart.*
 The Land and the Book. *W. M. Thomson.*
 Sacred Sites of the Gospels. *W. Sanday.*
 Sinai and Palestine. *Dean Stanley.*
 The Land of Israel. *Canon Tristram.*
 Mount Seir, Sinai, and Western Palestine. *Prof. E. Hull.*
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 The Rob Roy on the Jordan. *MacGregor.*
 The Jordan Valley and Petra. 2 vols. *Libbey & Hoskins.*
 Across the Jordan. *G. Schumacher.*
 The Jaulan. *G. Schumacher.*
 Palmyra and Zenobia. *Wright.*
 Lachish. *Prof. Flinders Petrie.*
 A Mound of Many Cities (Lachish). *F. J. Bliss.*
 Painted Tombs at Marissa (Maréshah). *Peters & Thiersch.*

A Record of Excavation and Discovery in Palestine. *R. A. S. Macalister.*

Researches in Sinai. *Prof. Flinders Petrie.*

History of the Jews. *Dean Milman.*

The Holy Land and the Bible. *Geikie.*

To-day in Syria and Palestine. *W. E. Curtis.*

The Holy Land. *Rev. J. Kelman.*

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Land of Gilead. *L. Oliphant.*

Galilee in the Time of Christ. *S. Merrill.*

Jerusalem, the Holy City, etc. *Mrs. Oliphant.*

Eothen. *A. W. Kinglake.*

Patrollers of Palestine. *Rev. Haskett Smith.*

Ben Hur: a Tale of the Christ. *Lew Wallace.*

Golgotha and the Holy Sepulchre. *Sir C. W. Wilson.*

The Latin Kingdom of Jerusalem, 1099 to 1291. *Col. Conder.*

Excavations at Jerusalem, 1894-1897. *Bliss & Dickie.*

Jerusalem and its Environs. *E. A. Reynolds Ball.*

The Holy City: Jerusalem. *Dr. S. Russell Forbes.*

Inner Jerusalem. *A. Goodrich-Freer*

Jerusalem the Holy. *E. S. Wallace.*

Ancient Jerusalem. *Merrill.*

The Quarterly Statements of the Palestine Exploration Fund.

MESOPOTAMIA AND BABYLONIA.

Dar-ul-Islam. *Mark Sykes.*

Assyria: its Princes, Priests, and People. *A. H. Sayce.*

Lands of the Eastern Caliphate. *G. Le Strange.*

Baghdad during the Abbasid Caliphate. *G. Le Strange.*

By Nile and Euphrates. *H. Valentine Geere.*

Nippur, or Explorations, etc., on the Euphrates. *J. P. Peters.*

Nineveh and its Remains. *A. H. Layard.*

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Assyria. *Z. A. Ragozin.*

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The First of Empires. *W. St. Chad Boscarwen.*

Babylonian Life and History. *E. A. Wallis Budge.*

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the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 12.5 million, and the number of people aged 75 and over has increased from 4.5 million to 6.5 million (Office of National Statistics 2000). The number of people aged 65 and over is projected to increase to 15.5 million by 2020, and the number of people aged 75 and over to 8.5 million (Office of National Statistics 2000).

There is a growing awareness of the need to develop strategies to meet the needs of older people, and to ensure that they are able to live independently and actively in the community. This has led to a number of initiatives, including the development of age-friendly communities, and the establishment of age-friendly networks. These initiatives aim to create environments that are accessible and inclusive for older people, and to provide them with the support and resources they need to live well in later life.

One of the key challenges in developing age-friendly communities is to ensure that the needs of older people are taken into account in all aspects of community planning and development. This includes the design of public spaces, the provision of transport and housing, and the development of social and cultural activities. It also involves working with older people and their families to identify their needs and preferences, and to involve them in the decision-making process.

Another key challenge is to ensure that older people have access to the services and resources they need to live independently and actively in the community. This includes access to healthcare, social services, and housing. It also involves providing opportunities for older people to participate in social and cultural activities, and to contribute to their communities.

There are a number of factors that can influence the ability of older people to live independently and actively in the community. These include physical health, mental health, social support, and financial resources. It is important to address these factors in order to ensure that older people are able to live well in later life.

One of the most effective ways to address these factors is through the development of age-friendly communities. These communities are designed to be accessible and inclusive for older people, and to provide them with the support and resources they need to live independently and actively in the community. They include a range of services and resources, such as accessible public spaces, transport, housing, and social and cultural activities.

Age-friendly communities are developed through a process of consultation and collaboration with older people and their families. This involves identifying their needs and preferences, and involving them in the decision-making process. It also involves working with other community organizations and services to ensure that the needs of older people are met.

There are a number of benefits to developing age-friendly communities. These include improved access to services and resources, increased social support, and improved physical and mental health. Age-friendly communities also help to reduce the isolation and loneliness that many older people experience, and to promote their active participation in their communities.